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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

Religious Miscellany;

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 6.] SECOND QUARTER, 1841. [Vol. VII.

[From the "Periodical Accounts," &c.]

I. Memoir of brother John Samuel Reinhold, a convert of the Jewish nation, who departed this life at Christiansfeld, on the tenth of March, 1839.

[*Written by Himself.*]

(Concluded from page 205.)

The return voyage from Paramaribo was prosperous, and, though we had to make a very circuitous course, we reached the Texel in six weeks. As there were many Jews at Amsterdam, I travelled forwards to Leipzig, intending to place myself under the instruction of some Christian minister. It happened to be just the time of the New Year's fair. The landlord of the inn where I took up my lodging, gave me a very friendly welcome, but, having the house full of company, he had no time to ask whence I came, and what was my business. Amongst the rest, I noticed a clergyman, whom I afterwards found to be Pastor Otto of Dobernitz. He had brought his son to meet some Brethren, who had business at the fair, having obtained leave for him to reside in one of their settlements. At night, after most of the company had retired, the landlord inquired after my business. Hearing that I was no merchant, but a Jewish man of letters, a conversation on religion ensued. I felt confidence in him, and, making known to him my design, begged him to recommend a minister to me. By his advice, I called next day on Professer Rosenmüller, who received me cordially, and taking down the Bible, pointed out to me several passages of the Old Testament which spoke of the Saviour, and conversed with me on the subject for upwards of an hour. After carefully examining me, he observed: "I will take you under instruction myself, and baptize you, but I must first request permission from the authorities." And he lost no time in taking the necessary steps; but when I called again, he said with much concern, "They will not allow me to instruct you, nor do they give me any reasons for refusing, but advise me

not to stir in the business." I was soon after summoned to the Town-Hall, where a venerable old man met me, and, taking me into a private room, thus addressed me: "My friend, we have understood that you wish to join the Christian Church. We wish you all happiness and blessing in so doing. May you be a *real* and not merely a nominal Christian. But we would advise you not to put your design in execution here in Saxony;" and he stated a variety of hindrances which would lie in my way in so doing, and might afterwards be productive of inconvenience to me. "But," continued he, "go rather to Prussia, where no difficulties will present themselves to the fulfilment of your wishes." His condescension quite affected me, and I cordially thanked him for his well-meant advice. He then signed my passport, which gave me liberty to travel throughout Saxony.

My landlord, to whom I had related what had passed, expressed his regret that I had yesterday missed the opportunity of becoming acquainted with Pastor Otto, as he was universally respected, and could undoubtedly have given me proper recommendations. He gave me a letter of introduction to him at Dobernitz, twenty miles from Leipzig.

I arrived at the house of this good man on a Saturday afternoon, and he invited me to stay over the Sunday with him, and be present at Divine service and the catechisation of his young people, with which I gladly complied. On the Monday he told me, that it was his duty to refer me in the first place to the Superintendent at Delitsch, to whom I accordingly went. The Superintendent offered to give me the requisite instruction, but said, that he must first apply for leave at Leipzig. When I informed him that I had been there already, and that Professor Rosenmüller had not been allowed to take me in charge, "Then," replied he, "I cannot serve you either, for permission will be refused me likewise." With this answer I returned back to Pastor Otto, who was by no means sorry for it, as he could now direct me as he wished. "I shall recommend you," said he "to the Brethren." These words threw me into not a little perplexity, for I had heard of a Brotherhood in Poland, who on Good Friday went in procession with their priest, to a cross erected near the town, and, at a given signal, stripping off their upper garments, flogged themselves till the blood flowed down their backs. I told him, therefore, that I wished to join the Protestant, not the Romish Church. He smiled and replied, "These are not Roman Catholics, but Moravian Brethren." Being still at a loss, I inquired what their religion and doctrines were, and what was the ground of their hope. He gave me a brief account of the doctrines, faith, and hope of the Brethren's Church, on which I professed my willingness to become acquainted with it.

Being furnished by him with letters of introduction, I arrived at Gnadau, where I waited on the members of the presiding conference, and formed acquaintances in the congregation. In the course of my conversations with the Brethren, the first spark of faith in Jesus as the true Messiah was kindled in my heart. But, as

no employment could be found for me at Gnadau, I repaired to Herrnhut, hoping to be allowed to take up my abode there.

Brother Königsdörfer soon called upon me, and interested himself greatly in my behalf. He took me to the public meetings, and introduced me to the Bishops of the Church. To Bishop Layritz, in particular, I paid frequent visits. He inquired whether I had read the New Testament, and on my replying in the negative, and alleging my inability to read the German character, he remarked: "If you intend to become a Christian, you must be able to read the New Testament for yourself." He directed me, for this purpose, to Brother Meinel, a retired minister, who readily agreed to give me lessons every day in German reading, and in three weeks I acquired the requisite ability.

It being deemed expedient, that my baptism should take place before I entered the Church of the Brethren, Pastor Jänicke,* of Berlin, was requested to undertake it, which he consented to do. Being recommended besides to the Brethren John Lauterbach and Reinhold Dombrowsky, who had the spiritual charge of the Brethren's Society at Berlin, I left Herrnhut with a sorrowful heart, for I should have liked exceedingly to remain there. Brother Königsdörfer accompanied me a couple of miles, and consoled me by the assurance of his full conviction, that I should still become a member of the Brethren's Church.

On my arrival at Berlin, Pastor Jänicke took a lodging for me near his residence, and gave me two hours' instruction daily in the truths of the Christian religion, using the Hebrew Bible and the German New Testament. After four months' instruction, my baptism was fixed for July 13th, 1787. On the day appointed, I proceeded to the Bethlehem Church, belonging to the Bohemian congregation, attended by my friends. So numerous a concourse had already collected, that we had to go round through the vestry, the public entrance being blocked up. After a discourse suited to the occasion, Pastor Jänicke addressed me as follows: "*All the Jews believe in God the Father, Jehovah; dost thou now believe also in the Son of God, who came forth from the Father, and in God the Holy Ghost!*" When I had answered this and several other questions, he baptized me into the death of Jesus, by the name of John Samuel Reinhold, after three of my friends. The same day, in the evening, I was solemnly received into the Society of the Brethren at Berlin, Brother Dombrowsky commending me in a very earnest manner to the prayers and intercessions of the congregation.

I was now in a cheerful and happy frame of mind, but in a while my Jewish recollections occasioned me no little uneasiness, on account of the step which I had taken. A voice seemed to say to me, "Have you not read in many parts of the Talmud, that the Tholah was a false prophet, who deserved death according to the law of

* Minister of the Bohemian congregation at Berlin, and Director for many years of an Institution, whence many a valuable Missionary to the heathen has gone forth in the service of both German and English Societies.—*Ed. P. A.*

Moses? And have you not known many aged Rabbies who all hoped for eternal happiness, though they did not pass over to the Christian Church? Would you be wiser than these venerable fathers?" Again, another voice replied: "There are likewise very many pious Christians; were these not firmly convinced that their faith would ensure them a happy death, they would not have continued in it." These contending voices perplexed me much in my retirement, and continued to do so till Christmas-day, when during a discourse of Brother Dombrowsky's on the words—"*The seed of the woman shall bruise the serpent's head*," which he explained with great clearness of our Saviour, the Lord manifested Himself to my heart in such a manner, that I could believe, with full conviction, that He and no other was the true Messiah. And, thanks be to His infinite grace! since that hour, nothing has been able to rob me of my faith in Him. The Talmud, with its reproaches, had now to give way.

My outward circumstances being altered in consequence of my conversion, as I wished to earn my own maintenance, I apprenticed myself, a fortnight after my baptism, to a blacksmith who belonged to the Society, and entered into an engagement with him for three years.

Having now arrived at a full persuasion of the truth of Christianity, and being firmly resolved to adhere to it all my life long, whatever might become of me in temporals, I had many anxious thoughts about my young wife, whom I had left at home. That she would be willing to follow me, was more than I durst hope for. Even were she willing to do so, it would be scarcely possible, as she would have to steal away from home in private, which she could not do with two small children. I determined to write to her in explanation of the step I had taken, and to leave her to choose between Christianity and Judaism. I gave what I had drawn up to the Chief Rabbi at Berlin, who read it evidently with deep concern; yet he behaved to me with kindness, and promised to write to the Rabbi of my former place of abode, more than 400 miles distant, by the first post, that he might learn my wife's sentiments. The answer, which he communicated to me without delay, was, as I feared, that she requested a writing of divorcement.

A deed of this kind cannot, consistently with Jewish custom, be sent by post; it must either be presented in person or by an accredited deputy. The latter method it was out of my power to adopt on account of my poverty, as I had left all my property at home. My wife was aware of this, and therefore begged the Chief Rabbi, to authorize a Jew to bring over the deed at her expense. On a day appointed by the above personage, I was ushered into a large hall, where ten other learned Jews besides himself were assembled. I was interrogated in Hebrew, whether I took this step of my own free will, and with all my heart. To this, and other questions, with which I was familiar, I answered in the same language. A sheet of paper was now handed to me, which I was to deliver to the actuary. It is required, that the deed should be

written in a neat hand, and without faults, as if printed. The number of lines in the page, and of letters in each line, are prescribed with great exactness; and, if the slightest irregularity occurs in it, the document is thrown aside, and another prepared. Two witnesses stood by, and subscribed their names as *Edi Messirah*, i. e. as witnesses that I had authorized the actuary to draw out this bill of divorcement. My feelings almost overcame me during this long ceremony, which the Rabbi observing, ordered an attendant to take me into the garden. Meanwhile, he and the rest all scrutinized the writing narrowly, and it was pronounced faultless. It was then put into my hands, and I again delivered it to my deputy with the words —"*You shall present this bill of divorcement to my wife with your own hands, and deliver it to her in my stead.*" Two other witnesses then subscribed it as Edi Kabitti, i. e. as witnesses that this deputy had received the deed from my hands. The whole transaction occupied full five hours.

From that time all correspondence ceased between me and my wife, who regarded me as lost both for time and eternity. For some days after the instrument was despatched, I sunk into such a state of melancholy, that I went about like one bereft of his senses, and my friends were under no small concern on my account. My faithful Saviour, however, did not leave me, but comforted me by that gracious assurance—"*The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*" This text was very consolatory to me on this occasion, as it has often been since, during the manifold trials and difficulties which I have experienced throughout my life.

When the term of my apprenticeship was ended, I travelled to Herrnhut, and applied for the desired permission to be received into the congregation there. The application, however, was not successful, and this being also the case with regard to the other settlements in Germany, I was advised to stay over the winter at Altona or Hamburg. Brother Busch, who had the charge of the Brethren's Society in these towns, gave me a cordial reception, and found me employment. A subsequent application for leave to reside at Christiansfeld was granted; and, November 12th, 1791, I arrived in that congregation. Here it was long before I could meet with any settled employment. The dye-works in which I was first engaged had to be suspended on account of the frost. The starch manufactory, which I tried next, did not agree with my health. Garden-work lasted only for the summer. I then turned to day-labor, and assisted the masons in various buildings and repairs. At length, in the March following, it was proposed to me to engage in the tobacco manufactory, with which I willingly complied. The business, indeed, was far from agreeable to me in the beginning, but by degrees I mastered all difficulties, and felt contented and happy in my situation. The Lord laid His blessing on the concern, so that I soon required five or six assistants in the business.

October 11th, 1803, I entered into the marriage-state again with the single Sister Anna Margaret Asmus, and our union was blessed

with five children, three of whom, however, departed in infancy. In 1813, my faithful helpmate fell ill, and departed in a gentle and happy manner, on the very day on which ten years before we had celebrated our nuptials. As we had lived together in the greatest harmony, the separation was inexpressibly painful to me.

In *April*, 1814, I married the single Sister Johanna Christens, with whom I lived happily till she was taken from me in April, 1822. My son having finished his apprenticeship, I resolved hereupon to give up housekeeping, and obtained a room in the single Brethren's house. I now became subject to severe attacks of the gout, and, in the spring of 1831, I was confined to bed nine weeks by this painful malady. It crippled me to such a degree, that I was obliged to walk with a crutch, and was consequently incapacitated for business. Having carried on the tobacco manufacture for thirty-eight years, I was allowed to retire on a pension, for which I was sincerely thankful.

When I now, in my old age, cast a retrospective glance on my whole past life, and consider what my faithful Saviour has done for me, I must acknowledge that He has richly fulfilled to me that promise of His—"*Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.*" Yes, I can declare to His praise, that ever since I have known Him, He has cared for me with more than a father's love, and never suffered me to want. But what have I done for Him? Has He not a right to expect of me that body, soul, and spirit, should be devoted to His service alone? that my whole care and study should be how to please Him? that I should no longer live to myself, but unto Him who died for me? Have I been, am I now, what I ought to be, and what, by His grace, I might be? What shall I say? With the publican, I must exclaim—"*God be merciful to me a sinner!*" for, oh! how often have I withstood His endeavors to mould me into His holy image. Even now, my heart is often heavy with sorrow, when I reflect how much trouble and how little joy I yield to my best Friend. But shall I lose courage and give myself up to despondency, as I did when in a state of Jewish ignorance? No! God be praised, I know that I have such an High Priest as was in all points tempted like as I am, yet without sin, and can be touched also with my infirmities. With a broken heart and a contrite spirit, I cast myself at the foot of His cross, and cry—"*Here am I, my Saviour, who have merited wrath, who have long ago deserved that the sentence should go forth—'Cut down this barren fig-tree!' but thy blood has pleaded the more powerfully in my behalf for mercy; I therefore pray Thee, O my Redeemer, for the sake of thy sufferings and death, visit me now afresh with the light of thy countenance!*" And whenever I thus appeal to Him, I hear His tender sympathizing voice within my soul—"*Why weepest thou! Look on me and see; I have done enough to save and bless thee!*" How cheering to me is that well-known voice! it assures me that the heart of Jesus still glows with love to me; that He is unspeakably faithful; that He is my

Saviour also. And thus I journey on in confidence, knowing that none shall pluck me from His hand. I think on my departure from this world not with fear and trembling, as in my early life;—no! I desire to depart and be with Christ my Lord. The very thought of it is joy and ecstacy. Have I not a right to rejoice? Even here I enjoy a heavenly foretaste of that eternal rest:—

"And when these blest days are over,
To the arms of my dear Saviour
I shall be conveyed to rest:—
Amen! yea, my lot is blest."

Thus far his own account.

The grace which our late Brother enjoyed in a distinguished measure, during his long pilgrimage below, was blessedly manifested at the close of his life. He found food and support for his soul in believing intercourse with his Saviour, and in the assemblies of the Lord's house. He went out of doors for the last time on March 6th, when he attended one of the services in the Passion-week. The day after, he became unwell; it was an affection of the lungs, which brought him rapidly forwards towards his consummation. He lay free from pain, and declared that he could depart hence, in perfect confidence in the meritorious and all-sufficient sufferings and death of Jesus. "The *Lord*," he said, "*will do all things well.*" In the evening of *March 10th*, he passed from faith to sight, after a pilgrimage of seventy-seven years and two months.

[From the "Periodical Accounts," &c.]

II. SOUTH AFRICA.

The subjoined extract from Brother Hallbeck's journal of his visit to the Zitzikamma will be found to contain many interesting particulars of the Fingoes settled in that district, and the Mission which has been lately established among them. The little colony formed for their benefit, through the instrumentality of our Brethren, has meanwhile received from his Excellency the Governor, the name of Clarkson, as a mark of respect for the venerable philanthropist, whose labors have been so important to the children of Africa, and whose benevolent desire to promote the civil and religious improvement of the Fingoe race, was manifested by a liberal contribution to the fund collected by the Governor and his friends for this praiseworthy object. To this fund, it appears, from Brother Hallbeck's last letter, additions continue to be made, through the kind exertions of his Excellency and Lady Napier. It may, therefore, be hoped, that the formation of this new settlement in a remote and not very accessible district, will be attended with considerably less expense than might have been anticipated, and that no

serious burden will be hereby entailed on the South African Mission. The report of the spiritual progress of the work in which our Brethren are engaged, will be perused with feelings of lively satisfaction and thankfulness. Many of these poor outcasts have been evidently awakened to a sense of their lost condition, by the operation of the Holy Spirit, and led to seek pardon and deliverance from sin at the foot of the Saviour's cross. May their future conversation testify, that they have not received the grace of God in vain.

Of the state of the congregation and the schools at Genadendal, Brother Hallbeck gives an encouraging account, and a letter from Brother Teutsch contains an equally pleasing report of Groenekloof.

The appearance of the small-pox in the colony, the mortality which it has already occasioned in Capetown and its neighborhood, and its threatened advance towards the interior districts, cause our Missionaries serious and well-grounded anxiety. May it please the Lord to avert this fearful scourge from our Hottentot congregations, or if this is not consistent with His wise and gracious purposes, may He sanctify the chastisement for their spiritual profit.

JOURNAL OF A VISIT PAID BY BROTHER H. P. HALLBECK TO THE NEW MISSIONARY STATION ON THE ZITZIKAMMA, IN SEPTEMBER AND OCTOBER, 1839.

It had for some time been considered highly desirable by the Mission-Conference at Genadendal, that I should undertake a visit to the new station among the Fingoes. I might, however, have delayed the task a while longer, had not his Excellency, the Governor-General, who has the welfare of these poor outcasts much at heart, been pleased to consult me on the best method of employing a sum of money, which had been placed at his disposal for their benefit by his family and friends in England. To save time and expense, I resolved to travel with horses in preference to oxen, and having procured four in the neighborhood, I set out, *September 10th*, in the two-wheeled carriage belonging to the settlement.

Kopjes-Kasteel, our first halting place, thirty English miles from Genadendal, is a considerable farm of from 8000 to 10,000 acres, well suited both for tillage and pasturage Like many other upland situations, however, it has no running water, which precludes the laying out of any part of it in gardens or plantations. The reservoirs of rain-water are apt to become brackish, and, in the summer months they are sometimes dried up, in which case the cattle have to be driven to the Zonderend to water. The farm belonged originally to a Landdrost of Zwellendam, who used the whole as a pasture-ground for his horses. He gave it to a Hessian named Klink, who had been a faithful servant to him. After the death of the latter, seven or eight years ago, his eldest son, and two Hottentot sons-in-law, took the farm, which they have managed in a very creditable and successful manner. They employ four Hottentot families besides, all of whom are in connection with us. It is well suited for a preaching-place, being about half-way between Zwellendam and

Caledon, with no church nearer than Genadendal, and surrounded by numerous farms. Its inhabitants are desirous to adopt the regulations of Genadendal as far as practicable, and, accordingly, during my stay, two of the eldest men were set apart as overseers, and commended to the Lord's blessing.

Two hours after leaving Kopjes Kasteel, I halted on the 12th at the farm of Field-Cornet Eksteen, by whose family I was hospitably welcomed. The young people were busy sheep-shearing, an occupation which a few years back was totally unknown in Africa, but which is now, happily, becoming very general. The hairy fat-tailed breed of sheep seems likely to be soon altogether supplanted by the merinos, and wool already forms an important item in our exports. I was glad to see Mr. Eksteen setting the example of shearing early, as many leave it till the middle of harvest, when the scarcity of hands is always sufficiently great.

After a beautiful forenoon on the 13*th*, the weather suddenly changed to cold, and heavy rain set in, just as we reached our quarters for the night at Mr. Nieukirk's, on Duivenhoek's River. I was glad to find in my hosts children of God, with whom I could converse to mutual edification. Mr. N. spoke with evident emotion of the pleasing conduct of our Hottentots in the late Caffre war, and of the happy death of one of their number, who was wounded by a musket-shot, owing to the carelessness of a comrade. It was gratifying to hear so encouraging a testimony to the blessing laid on our poor labors, and I raised my heart in prayer to the Lord, that the conduct of all our people might be thus exemplary.

Last year a new village was laid out on the Vet River, called Riversdale, after the Civil Commissioner of the district, and it promises to become a flourishing place. A diversion has been made in the grand route to accommodate the infant settlement, by which a difficult rise on the old road is avoided. The track, however, was not, as yet, very easy to find, and we were obliged to inquire the way of a farmer's son, who was tending sheep in a field. It belongs to the novelties of the times, to see a white person employed in this capacity; yet it will, doubtless, be generally acknowledged, ere long, that it is better to be occupied in this manner, than to spend the day in idleness.

In the evening of the 16*th*, I reached the pleasant-looking farm of Mr. Rautenheimer, at the entrance of the Karroo. Of his thirteen children, who are still living, eight are married and settled on farms, either in the neighborhood or in remoter parts of the colony. Though he has been married upwards of forty years, and has more than sixty descendants, he is still active and vigorous, and intends shortly to pay a visit with his wife to Port Natal, in order to judge for himself, whether it would be worth his while to emigrate to that neighborhood.

There are many zebras in Mr. R.'s vicinity, and his sons have made a large sum of money by taming these animals and selling them in Cape Town, having, within a few years, disposed of sixty-four in this manner. They are tamed with little difficulty, some-

times in two or three days; and it is strange that no attempt has been made to yoke them to the plough, or to breed mules from them. Mr. Rautenheimer's sons often drive a pair in their carriage.

On the 17*th*, I proceeded through the Karroo, with a clear sky overhead, though it was raining on the hills, and crossed the three rivers, Kandelaars, Klip and Doorn River. Near the last, ostriches are often met with, and I had the gratification of seeing three herds of these gigantic birds, which we at first took for oxen in the distance. After a long day's journey for our weary cattle, we reached the first farm in Langekloof, soon after sunset, where we met with a very kind reception from Mr. Roelof Kampher. The damp cold weather which had prevailed all day, made the sight of an English hearth and a blazing fire in the grate doubly welcome to me.

Rain came on next day, both morning and evening, and I was glad to find a shelter for the night at Mr. Fereira's. The Rev. Mr. Vaughan, an English clergyman from India, the successor of Henry Martyn at Dinapore, who is visiting here for his health, had arrived just before me, and we dried our clothes together over a pan of coals. It was an unexpected pleasure to meet with so interesting a companion at such a place.

On Sunday, the 22*d*, after a variety of hindrances from bad roads and swollen rivers, I reached Koksbosch just as the morning service was concluding. The Brethren Nauhaus and Küster hastened to welcome me, and the congregation joined in singing the verse—"*Now let us praise the Lord*," *&c.*, in which the voices of my new black friends were not the least hearty. I afterwards shook hands with them all, and was glad to see not a few of the Fingoes dressed in the European manner.

The joy of my Missionary Brethren on my safe arrival was not a little enhanced when I unpacked the letters, text-books, &c., which I had brought for them. In the afternoon, Brother Küster preached in the Caffre language, on which occasion the building used as a temporary church was far too small to contain the Fingoes who had flocked to it from every quarter, so that many had to sit or stand without. After the sermon, about fifty children received some Sunday-school instruction; then followed a meeting for the candidates for baptism, and, in the evening, in place of the usual singing-meeting, I held a discourse in Dutch, which was devoutly listened to by several Fingoes also, who understood something of that language.

Little more than seven months have elapsed since our Brethren began their labors in this wilderness, and obstacles of various kinds have not been wanting; yet the place already numbers 110 inhabitants, of whom 41 are Fingoes, and 67 Hottentots. On the list of communicants, are 9 persons, 2 are candidates for the Lord's Supper, 6 candidates for baptism, 13 are baptized children, and 80 new people. The day-school, in which only Dutch is spoken, is attended by nearly 40 children. But the residents on the place itself form but a small part of the charge intrusted to our Missionaries. Every Sunday the kraals lying within a circuit of two leagues, pour forth a swarm of old and young, flocking to hear the Word of God, and

to enjoy the privilege of Christian instruction. On the day of my arrival, there might be about 100 present of this description, and, on the following Sunday, I counted 200, so that there was no possibility of holding the service in the small building, 32 feet by 15, which is at present appropriated for this purpose, and the congregation seated themselves on the ground without, while Brother Küster addressed them from the door-way. It was evident from the expression of many a swarthy face, that Divine worship is no unmeaning form to them, but that they take a lively interest in it. Indeed, the manner in which they outwardly sanctify the Lord's day might put to shame many professed Christians. The busy scene which the extended valley presents on the week-days, as you look down on the gardens and fields of the Fingoes from the eminence on which the Mission-premises are situated, is, on the Sunday, exchanged for one of complete rest, save when the multitude are moving to and from church.

The Brethren have already the pleasure to perceive that their labors among the Fingoes are not in vain. An old man, who was formerly noted for his violent temper, has become quite changed in this respect; another has been thoroughly awakened, and occasionally assists the Missionaries as interpreter, being already, in some measure, a witness of the truth amongst his countrymen: his brother also promises well; and, during my visit, a young Fingoe, who lives at some distance, came, after the sermon, and, with many tears, begged to be told, what he must do to be saved. A small, but very encouraging beginning has thus been made, and the main subject of our deliberations during my stay, was the further extension and consolidation of the good work.

The day after my arrival, *September* 23*d*, the Brethren Nauhaus and Küster, with Mangaba, a young Fingoe captain, accompanied me to the hill close behind the place, called Karredoo. Our object was to judge as to the feasibility of a project, started by some of the inhabitants, to widen the path over this hill into a carriage road to the Krom Kiver, the old road by Van Roy's being rendered almost impassable in a wet season by the marshes and mountain torrents which cross it. Such a road would be a benefit to the whole district, and it seemed as if one might be constructed with some labor and expense.

Zitzikamma is properly the Hottentot name for a small river, which rises in the Karredoo, and flows in a south-eastern direction into the Indian Ocean. Its estuary, and other places on the coast, present good opportunities for fishing; a kind of herring is especially plentiful, and is said to be very good eating. But the name Zitzikamma is also applied to the district on both sides of the river, about six leagues in length by two and a half in breadth, along with the whole line of coast south of the mountains to Plettenberg Bay. This tract possesses advantages of no inconsiderable importance. It is well supplied with water, being intersected by several other streams besides the Zitzikamma, which, though of no great size, are perennial, scarcely a week passing without rain, while the Krom River, to the north of the mountains, is often parched up. It is

likewise a woody country, for Africa. The principal forests lie westwards, towards Plettenberg Bay. In the eastern part of the district, wood is more scattered, and confined to the courses of the rivers, and the mountain-glens. Of these smaller thickets, the Koksbosch is the most considerable, and will supply the settlement with both timber and fuel for years to come, in spite of the wanton ravages which have been made in it.

Notwithstanding all these advantages, however, this district has hitherto been little accounted of, as it is not well adapted for pasturage. The grass is sour, especially on the left bank of the river, so, that to keep the cattle healthy, it is necessary to procure another pasture for them, two months, at least, every year. The soil, too, is poor and cold, and requires a large quantity of manure. Hence government were at liberty to appropriate it for the benefit of the Fingoes, who are not so exclusively devoted to pasturage as the Caffres. Their tools show that they are expert gardeners. Instead of the poor wooden spade in use amongst the Caffres, they wield a large iron pickaxe, scarcely, if at all, inferior to the European one in utility. Both sexes take part in the labor, and work diligently, side by side, from morning till night.

At the time of my visit, the Missionaries had laid out a garden, and fenced in a plot of about three acres, which they had already sown in part with grain. Gardens were also marked out for the Fingoes resident on the place, and, to encourage them to diligence, a present of spades was made to them, the means having been provided by the kindness of the Governor. We also thought it advisable to save them the heaviest part of the work at the beginning, as the soil was very stiff and hard, and hired a yoke of oxen from a neighboring farmer to plough it up for them.

On the 26*th*, I visited the Fingoe kraals, which lie a league further down the valley. I had much interesting conversation with my interpreter, from whose statements it seems plain, that the Fingoes formerly lived in the northeast of the Tambookie country, and consist chiefly of Mambookies or Amamboos, mixed with fugitives from other tribes. They were expelled from their territory by the Fetkannas, who fled before Chaka, the Zooloo chief. They then sought refuge amongst the Caffres, from whom they received the opprobrious name of Fingoes or vagrants, and, lastly, they were taken under the protection of our Government, which my interpreter spoke of as a most gracious providence of God, bringing them under the sound of His blessed word. In return for his communications, I satisfied his inquiries as to the distance from hence to Europe, the size and figure of the earth, and other questions which showed more thought and reflection, than might have been expected, from one who had so recently emerged from the ignorance of the savage.

The wooded banks of the river are studded, in every open space, with the huts of the Fingoes, who prefer this situation, both on account of the greater fertility of the soil, and the shelter afforded from the prevailing winds. We found them all busily engaged in planting gourds, Caffre-corn, and Turkish wheat. Frightful traces

also met our eyes on all sides of the havoc they have made by burning the trees and bushes, in order to enlarge their grounds. Should this go on, the wood will ere long vanish from the river bank. It is therefore of importance, to teach them some better method of cultivation, an example of which will be before their eyes in the land belonging to the Missionaries. For the rest, we were delighted to see their industry, as it led us to hope, that they would not lightly be induced to leave gardens and fields on which they had bestowed such pains. From all that we saw and heard, it appeared that they had had a plentiful harvest in the past year, and were thereby encouraged to redoubled diligence in the present seed-time.

The Fingoes in this neighborhood, with their children, regularly attend our church and Sunday-school, so that they were not unknown to the Brethren who accompanied me, and it was evident that our visit was very welcome to them. It seems highly desirable, that the Missionaries should pay frequents visits to the families scattered throughout the valley, as soon as their present occupations at home will allow them leisure, and a horse must be purchased for this purpose.

On the 27*th*, a Fingoe couple, with one child, were admitted as residents on the settlement, and pledged themselves, on this occasion, to live according to the Word of God and the rules of our church. I was glad to learn that polygamy, that baneful system, is far from being so common amongst the Fingoes as it is amongst the Tambookies and Caffres. Perhaps this may be owing to their poverty, as the custom prevails likewise amongst them of buying their wives. A cow, or frequently only a goat, is the price given for a partner in life, by the impoverished Fingoes. My interpreter allowed, that it was the height of folly to take more than one wife, as nothing but discord could be the result. The Fingoes depart from the Caffre usage in another particular,—that they bury their dead, instead of leaving them to be devoured by wild beasts. Such, at least, has been their practice since their settling within the bounds of the colony; and well it is for the Zitzikamma, where wolves and other ferocious beasts have hitherto been almost unknown, and the cattle can graze in safety by night as well as by day, which would not long be the case were the dead bodies left unburied.

We were engaged on the 28*th*, in taking the levels requisite for laying down a water-course to irrigate the grounds, and in course of time to turn a mill. Two rivulets from the mountains unite a few hundred paces above the present Missionary buildings, and we were glad to find, that a channel could be cut below their junction, which would afford a sufficient and constant stream of water. We propose to employ the Fingoes in the work, for a fair remuneration, and hope that his Excellency will be willing to appropriate part of the funds in his hands for the Fingoes to this purpose. We should also wish to give them some assistance towards fencing in their garden plots, and preparing pits for vegetable manure. These projects, however, must stand over for some weeks, as all hands are now fully occupied in sowing and planting, the season for which must not be lost.

On the 29*th*, I held the Dutch service, which was attended by several free blacks from the neighborhood, as well as by our own Hottentots, so that many had to stand without. Still greater was the conflux to the Caffre preaching which followed, about 200 being present, so that it had to be held in the open air. This affecting scene anew reminded us of the necessity of erecting a suitable church, especially as the weather in this district is so changeable. We resolved, therefore, as soon as possible, to commence a building, 60 feet by 20, which might also serve, in the first instance, as a school. I was glad to find that many of the young Fingoes are learning Dutch, so that, in time, perhaps, the Caffre preaching will be no longer necessary.

30*th*. Though cold and rainy, some 40 Fingoes, including five captains, met, according to a notice I had previously sent them, and I had a conference with them of two hours, by the aid of my interpreter. I first stated to them, that knowing that it is appointed to all men once to die, and after death the judgment, and that no one can deliver us from condemnation, or confer on us eternal life, but Jesus Christ, and that hitherto this Deliverer was totally unknown to them, my Brethren had come to them on purpose to make them acquainted with this Friend of the lost, and that the chief end of my present visit was, to assist them in this object. We were further desirous to do what we could for the promotion of their temporal welfare, which, we were well assured, would improve of itself, if they embraced the Gospel with their whole hearts. They must, therefore, plainly express to me their thoughts and wishes, and I would be their spokesman to the Governor.

A lengthened conversation now ensued, from which it appeared that they were well satisfied with their condition, and thankful for the kindness shown them by Government: all they wanted was a change of pasture-ground for their cattle. I advised them to inquire after a suitable tract for the purpose, and promised to support their petition, when they had agreed on this point. I endeavored to obtain from them some more accurate information as to their numbers, than I had hitherto been able to meet with. They stated that there are 102 kraals in the Zitzikamma, 14 of which (under Mangaba, the principal captain) are close to the Mission-place, 30 in the western Zitzikamma, at a distance of three leagues, and 58 in the east. Estimating each kraal to contain 20 souls on the average, this will give a total of about 2000 Fingoes, exclusive of those in service on the surrounding farms, who probably form a still greater number. They reckoned their present number of cattle at about 4000 head, and considered that they had diminished by one-half in the last two years. This was partly owing to their having to kill many the first year for food, and partly to the distempers which had prevailed amongst them.

In conclusion, I begged them to be regular in their attendance on the Word preached to them, and, by a conduct worthy of the Gospel, to recommend themselves to the love of their Christian friends, and the favor of Government; and dismissing them with a cordial fare-

well, they were presently out of sight, in the pouring rain, on the way to their respective kraals.

October 3*d*, I visited a friendly farmer in the neighborhood, of the name of Haman, who told me that frequent rains were not unusual in this climate, and that the Zitzikamma had, in consequence, suffered more from the rust, since its appearance in the colony, than any other district, on which account Turkish wheat and barley are the only kinds of grain that are now sown here. Though seventy-two years old, he enjoys excellent health, which he attributes to the good climate and to the sea air, his farm being only a mile from the coast.

On the 5*th*, I reconnoitered the hill adjoining the Koksbosch, and was glad to find it consist of excellent sandstone for building. It will, therefore, be most advisable to erect the intended buildings of this material; for, though the first cost may perhaps exceed that of brick, yet, taking into account the humidity of the climate, stone will undoubtedly be considerably cheaper in the end, from its superior durability. I was glad to hear that two of the free blacks resident here have some knowledge of masonry and carpentry, so that we need not send to a distance for workmen.

On the 6*th*, being Sunday, at the close of the afternoon service, I held a short farewell address to the assembled Fingoes, through my interpreter, as I proposed, God willing, to commence my journey home before the close of the week. In the evening was a solemn meeting, at which I ordained Brother Stoltz, who had arrived here the day before from Enon, a Deacon of the Brethren's Church. All the adult members of the congregation were present at this solemn transaction, which appeared to make a deep impression on their minds.

On the 7*th*, I spoke with the men of the place collectively, on various points relating to the culture and fencing of their allotments, the erection of their huts, &c., and encouraged them to pay attention to the regulations of the settlement, which they cheerfully promised to do. Next day, was a Missionary Conference, in which the various matters connected with the infant establishment were more maturely discussed, and commended in fervent prayer to the blessing of the Lord. Having learned from Brother Stoltz that the Civil Commissioner of Uitenhage could not meet me here at present, as I had wished, the survey and measurement of the land had necessarily to be deferred, and all that I could do in the business was to leave directions with the Brethren Nauhaus and Küster how to proceed when the affair was taken up.

My business here being thus concluded for the present, I would gladly have set out on the 10*th*, but the weather, which had been incessantly rainy for nine or ten days, and the flooded state of the rivers, compelled me to delay my journey till the 12*th*, when I took an affectionate farewell of the Missionaries and their charge, and reached Mr. Meeding's towards noon. On the Sunday forenoon, I held Divine service with the household of my host, in which all seemed to take a lively interest.

In the Karroo, I again saw a number of ostriches. The neighboring farmers informed me that a nest had recently been found with thirty-seven eggs, and another some time ago with fifty-seven, laid by three hen-ostriches. They also confirmed the story, that the the outer circle of eggs are destined for the nourishment of the young birds when hatched. To judge from the number of eggs, they must multiply rapidly, especially as there is a heavy penalty on all who kill them or plunder their nests. But they have numerous enemies which keep them down; besides the jackals and wild dogs that hunt them for their flesh, there is a large vulture which drops heavy stones into their nests to break their eggs, which it can come at in no other way.

18*th*. On crossing the ridge of Attaquas Kloof, one of our horses was so exhausted, that it could proceed no farther. I applied for help to Mr. Meyer of Hagel-kraal, but in vain, the epidemic having carried off so many horses in this district. One of his sons, however, who felt for me in this perplexity, promised that if I would wait for him on the morrow at the next farm, Zuurvlakte, he would assist me in procuring another horse, as a large party were to assemble there for a shooting-match. Accordingly, I proceeded to Zuurvlakte in the evening, and found that the target-shooting was preceded by a feast, which was prolonged the whole night through, with an uproar that rendered sleep impossible.

Right glad was I in the morning to procure a horse from my host, and pursue my journey without waiting the arrival of the members who were still expected. Mr. Meyer, jun., was punctual to his engagement, and sent his son on with me with four fresh horses, which brought me safely through Honigklip Kloof and the deep Gauritz river. But for this timely assistance, the passage would have been very dangerous.

On the 22*d*, towards evening, I reached Kopjes Kasteel, where I held an evening meeting to a numerous company of whites and colored people, and arrived at home in safety by the following noon, where I found all well excepting our aged Sister Kohrhammer, who was rapidly approaching her end.

During this journey, St. Paul's words—"*Forgetting the things that are behind, I reach forth unto those things that are before*," seemed very strikingly to describe my feelings. The attraction of home, and the duties of my office, drew me onwards with irresistible force. Bye matters had no charms for me; I was impatient of every hindrance, spared no effort, and thought little even of dangers, so that I could but get nearer to my goal. Oh! to be ever thus minded on the great journey of life, and so to pass through things temporal to things eternal! How glorious then would be our course, and how indescribably happy would be the end!

H. P. Hallbeck.

EXTRACT OF A LETTER FROM BROTHER H. P. HALLBECK.

"*Genadendal, February 24th*, 1840.

"DEAR BROTHER,—Here, as well as at Groenekloof and Elim, we have continual applications of such as are desirous to join the congregation, and enjoy the means of grace: 43 have been admitted here since New Year, and more than double that number are candidates for admission; 29 are candidates for baptism, and 22 adults have been baptized. We count 530 school children, of whom there has been since New Year an average attendance of 411. I had, lately, several queries from Government to answer, with regard to our schools; and I was thankful that I could give a generally satisfactory account, though there is still much room for improvement at our several stations, particularly as relates to the English language.

"The pupils in our Hottentot Seminary continue to give us satisfaction; and not long since, one of the boys undertook for a short time, without assistance from a Missionary, the management of the infant-school, and performed the duty assigned him with credit to himself.

"*April 9th.* Some of our number are at present ailing, Sister De Fries being laid up with sore legs, and Brother Brauer laboring under a disease of the stomach, which I trust, however, is in course of removal: the rest of us are in tolerably good health. Upwards of seventy new-comers have been admitted here, since New Year, and in these days a great number of our people who are usually employed in the neighborhood, flock together to us, being anxious not to neglect the general speaking, which begins to-morrow. Of late, we have had many visiters of distinction, particularly from India, who appeared to be greatly pleased with our schools, and some of whom left us handsome presents for their benefit. The state of our numerous congregation is really satisfactory and encouraging, and it is evident that the work of the Spirit is proceeding, both from their anxiety to make a good use of the means of grace, and their generally consistent conduct.

"I was at Hemel-en-Aarde a few days ago, and found Sister Fritsch no worse than on former occasions, yet naturally desirous of a removal, in the hope of getting rid of the extreme weakness with which she is afflicted.

"Groenekloof has of late increased so much, that the church is unable to accommodate the number of hearers, that attend on many occasions. The country in that neighborhood, is so unusually dry, that the poor cattle are almost starving. In these parts, on the contrary, and more towards the east, there has not been any want of moisture, and it has been a particularly favorable year for Enon, where Brother and Sister Hoffman appear to have recovered from their ailments. There are also encouraging symptoms of improvement in the spiritual course of the congregation. At Clarkson, the Missionaries are now exerting themselves, to erect a suitable house for school and church, with all convenient speed. They have found

masons in the neighborhood, and a carpenter of this place has gone thither to lend his assistance, most of the Enon Hottentots having, after the rains, returned to their beloved Witte River. The Fingoes continue anxious for instruction, and some of them are really concerned for the salvation of their souls. At the mouth of the river Zitzikamma, our only colonial steamer was wrecked about three weeks ago, which is a great loss to the colony. Of course, the vessel was insured, it is said for £12,000, yet I fear the loss of the owners must be considerable, judging from the reduced state of the shares in the market.

"English cruisers continue to capture slave-ships off our shores, and in this manner many Mozambiques have been spread over the country. One party unfortunately brought us the small-pox, which, I am sorry to say, is gradually spreading in Capetown, but has not yet reached the country, as far as I know. May the Lord graciously preserve us! Meanwhile we adopt the usual precaution of vaccination, but I am almost afraid the virus is not genuine.

"The emigrant farmers have again made war upon Dingaan, and taken his country, and a great number of his cattle, as an equivalent for their war-expenses, proclaiming Panda the chief of chiefs, instead of Dingaan. It is probable, that the rage for emigrating will now become universal, and in this manner the Cape Colony be anglicised sooner than might have been expected."

"*May* 22*d*. The Lord be praised, who, notwithstanding our manifold defects and infirmities, still continues to bless our work, and own us as His servants! The following extract of Brother Nauhaus' last letter to me, of *April* 22*d*, will, I am sure, be read by you with pleasure and with grateful feelings to our Saviour. After mentioning that Klaas, a candidate for baptism, a truly awakened Fingoe, and a singularly gifted and zealous interpreter, had removed to Clarkson, and engaged in the service of the Missionaries, Brother Nauhaus adds: 'On Palm Sunday it was announced, that on the following day would be the speaking for the Fingoes, and that every one who felt a desire in his heart was invited to come, but the rest might remain at home. On the following day, the Fingoes poured in from all quarters, and I can truly say, I never yet had such edifying and encouraging conversations with them. They were remarkably candid and open-hearted; their questions evinced both sense and feeling, and their simple declarations proved, that they had been enlightened by the Spirit of God, to know their sinful and lost condition, and that many of them were determined no longer to be the slaves of sin, because they felt what it had cost our Saviour, to save their souls from perdition. Some wept over their unbelieving parents and relations, and the interpreter Klaas was sometimes so affected, that he could hardly speak for his tears. One Fingoe captain said—"Our Saviour has kindled a fire amongst us, but the coals are still too far from each other, and require to be brought closer together. O that it may never be extinguished!" In the afternoon service on Good-Friday, there was such an emotion among the numerous auditory, that few eyes were dry, and Brother

Küster was hardly able to go on with the prayer. One of the Fingoes said, after the meeting—"If we had always had such meetings, we should have been converted long ago." On this day, a number of Fingoes came to me, quite distressed, that they had not known of the speaking before, and begging to be still admitted, which was of course readily agreed to. We afterwards held a conference, when thirty-three Fingoes and six apprentices were appointed as candidates for baptism, and Mæziza, well known to you, was approved for baptism; but our friend Klaas has still to wait, which distressed him so much, that he was almost continually seen with tearful eyes, until it became known to him that his aged father was amongst the candidates for baptism, which so delighted him, that he was consoled over his disappointment, and gave thanks to the Lord. On Easter Sunday, there was such a concourse of Fingoes and apprentices here as we have never yet seen, and our temporary shed was far too small to hold the assembled multitude. In the afternoon, the first-fruits of this Mission was baptized and called John, under a powerful perception of the peace of God and the presence of our Saviour, We had put up temporary seats in the open air with the planks which are in store for our new buildings, but in such a position, that the people could see and hear every thing that was said and done inside. The seats were occupied by 200 Fingoes, long before the service commenced—a service which made a deep impression on the minds of all, and will long be remembered by our sable flock. After this meeting, those who were appointed candidates for baptism were called together, and with tears in their eyes and a hearty pressure of the hand, they promised us to live according to the Word of God, and remain faithful to our Saviour, after which they had their first meeting with the other candidates.' Thus far Brother Nauhaus. It is truly gratifying to find how the word of the cross shows its divine power in every clime, and among every tribe. The expression of the Fingoes after the solemnity on Good Friday—'If we had always had such meetings, we should have been converted long ago,' evidently shows, that he felt the powerful influence of that same fire, which melted the heart of the Greenlander Kayarnak. At some of the Fingoe kraals, there were, soon after Easter, the usual heathen festivities connected with the circumcision of several boys, but not one of the candidates for baptism took any share therein.

"Our respected Governor continues to take a deep interest in the Fingoe Mission, and lately sent me another gift of £50 for Clarkson, collected by his friends in England; and I heard a day or two ago from an Indian gentleman, that Lady Napier seconds his efforts, and collects for the same purpose among her Indian visiters. A surveyor has been engaged by the Civil Commissioner of Uitenhage, to measure the lands of the Institution without any further inspection, but has hitherto been prevented by serious indisposition from commencing the work.

"Here at Genadendal, the late Passion-week was likewise a season of much blessing, and the concourse of people was fully as great

as in 1839, so that we were obliged to hold meetings, at the same time, in the church and in the large school-building, without being able to accommodate all. A considerable number of persons of all classes were advanced in the privileges of the church, and, among the rest, no fewer than 18 men and 13 women were baptized on Easter Sunday—a greater number than ever yet appeared on such an occasion in our church. And as far as human insight extends, most of these neophytes appear to be truly concerned about the salvation of their souls, and desirous to follow the Lord whithersoever He goeth, so that we have reason to entertain good hopes of them. At Groenekloof 56 individuals were advanced in the privileges of the church, of whom 6 were baptized, and 10 became partakers of the Holy Communion. At Elim there was, on the same occasion, a baptism of two adults; but at Enon and Hemel-en-Aarde there was no baptism, though several became candidates both for that Sacrament and for the Holy Communion. From Shiloh I have heard nothing, since the date of my last to you. Unfortunately the small-pox is spreading at Capetown, together with a malignant typhus fever, and it is but too clear, that our vaccine matter is spurious, as I indeed have suspected for many years past. It is said, that about 1500 individuals have been carried off, in or near Capetown, and both Government and private charity are now doing their utmost, to alleviate the prevailing distress, and, with the help of God, to stay the pestilence. I was sorry to learn from a late letter from Groenekloof, that two cases of small-pox had appeared in that settlement, and I am looking forward with some anxiety to further accounts. It is not unlikely, that this distressing state of things may detain Brother and Sister Gysin longer than we could wish, when they arrive at Groenekloof, for travelling is both difficult and dangerous. Genadendal was also threatened with the disease some weeks ago, the small-pox breaking out among the servants of a colonel, who was on a visit here. But fortunately we could send the patients away in time, and thus we have hitherto escaped. May the Lord keep His protecting hand over us, and help us through every trial and difficulty! The hunger and thirst after the Word of God about Kopjes Kasteel continues unabated. I was there on Sunday last, and had, as usual, a crowded auditory, though some were afraid of coming, having heard a false report, that the small-pox had broken out here. Some of our Hottentots are now employed there, in making the necessary brick for the intended chapel. On the last day of April, we had an encouraging examination with our girls' school, when 34 of the bigger girls concluded their school-year, leaving 129 still in the establishment. The pupils in our institution are in a hopeful course. How I wish that I could devote more time to their education, and keep them continually under my own eye!"

FROM BROTHER L. TEUTSCH.

"*Groenekloof, April 14th*, 1840.

"Dear Brother,—A remarkable feature in the history of this Mission, during the present year, is the number of applications which are daily made to us, for leave to reside at this place. Since New Year, no fewer than 149 persons have obtained this permission, and other applicants are eagerly waiting for it. Much life and activity, as you may therefore suppose, are observable among us. Two new streets are already laid out, and several houses have been commenced. It is our intention, that these streets should consist only of walled houses, in which case, they will be a real ornament to the settlement. As the needful building-materials are to be had in our immediate neighborhood, the plan is sufficiently practicable; it will, however be necessary, that the Missionaries should not be tired of assisting the people with occasional directions, how to plan and lay out their houses, and of giving them advice how to proceed. As the winter is approaching, during which building operations must be chiefly at a stand, most of the new-comers have erected a small hut, near the sites of their intended dwellings, which will afford them a temporary shelter. The two walled houses which are already finished, look well, and are a pattern to the rest. In one quarter of the settlement, in which only wooden cabins have hitherto been observable, owing to the depth of sand, the Hottentots have recently discovered, by digging a subtratum of firm clay, and they are in consequence busily engaged at the present time in raising more substantial houses.

"Meanwhile, the increased attendance at church is a circumstance which affords us still more pleasure and encouragement. Even at our ordinary evening meetings, the church is often full, to overflowing, and on Sundays, even after the benches have heen brought in from the school-room, there is not sufficient accommodation for those who wish to hear the Gospel. We must, therefore, try, what further room can be gained by bringing the benches nearer to each other. Though we cannot yet speak of any striking revival among the members of our flock, it is truly cheering to us, to witness such an earnest desire after the bread of life.

"At our out-post of Wittezand, the services continue to be well attended. The man in whose house they are held, once a fortnight, seems now to be almost equally desirous with his wife to enjoy the benefit of them. On occasion of my last visit, he told me he intended to enlarge his premises, in order that a greater number of neighbors might attend, and that some of the latter had engaged to help him. I gladly promised, in the name of my brethren, to contribute the timber requisite for the accomplishment of so serviceable a work, an offer which he thankfully accepted. Another flower has lately sprung up in this wilderness. A woman, formerly an inhabitant of Groenekloof, married, many years ago, a man who was not a member of our congregation, and went to live with him on the

Duinen, (Sand hills,) where they earned a scanty livelihood by charcoal burning. She would long since have returned to the settlement, but her husband was unwilling to join her in a request for admission. Meanwhile they have been regular attendants on the services at Wittezand, and it would appear, not without an impression being made upon the hearts of both; for a short time ago, the husband signified to me his intention, to apply for leave to remove to Gronekloof. In answer to my remark, that I hoped he had not been induced to take this step, merely by a desire to please his wife, he assured me that such was not the case, but that he was moved to it by his anxiety for the salvation of his own soul, and for the religious education of his children.

"Our schools proceed to our satisfaction. The Brethren Franke and Lehman are engaged with the elder children, and I care for the infant-school with the assistance of Dorothy Abraham. The place in which the latter is held, has become far too small, and we must really take measures to provide a larger school-room."

[From the "Periodical Accounts," &c.]

III. SURINAM.

EXTRACT FROM THE DIARY OF THE NEGRO CONGREGATION AT PARAMARIBO, FOR THE YEAR 1837.

March. There was a numerous attendance at the evening-meetings in the Passion-week, and the sick and infirm had the Good-Friday history read to them at their homes.

April 4th. Brother Treu baptized a sick negro woman, who was first brought to our knowledge a few weeks ago by a national assistant who had paid her many visits. She had earned so much, that, with her mother's assistance, she had been able to purchase her freedom; but as to a delivery from sin and Satan, she had troubled herself little, though nearly all her fellow-slaves belong to our church. Now, however, in sickness and solicitude, her husband having left her in need, her eyes were opened; she saw and lamented her miserable condition, and sought for pardon and peace in Jesus. The Saviour's love to sinners was further manifested in the case of an old negro woman. Though she had lived here all her life, and knew our church well, she had never entered it. She now felt the sinfulness of this sad neglect and of her contempt of God's Word, confessed herself unworthy of mercy, yet laid hold on the promises offered to penitent sinners in the Gospel; and it was affecting to hear how she applied the parables which treat on this subject to herself. Her mistress, a heathen negro, was much moved during the baptism, and said—"My slave ranks higher than I."

May. The operation of the Holy Spirit was pleasingly exhibited on the heart of a sick negro woman, who was baptized this month. She acknowledged herself a sinner, mourned over her mis-spent

time, and showed great interest in the spiritual instructions which were given to her. Thus, when the parable was read to her in which Jesus describes Himself as the Good Shepherd, she was much affected by it, and said—"That lost sheep am I. Yes, the Lord is seeking me, as if He said—'I will see, whether she will hear where I am.'" "For my body," continued she, "I want no help; my concern is for the salvation of my soul." And the Lord had compassion on her, and soon took her into eternal security.

June 17*th*. We had the joy to welcome our future fellow-laborers, Brother and Sister Lund, and Brother Bauch, after a voyage of forty-eight days from Europe. The next day, after the preaching, a sudden storm arose, like a hurricane, which tore up by the roots a tall Papaya tree, unroofed part of the church, and damaged many houses in the town. Happily it did not last above an hour.

On the 16*th*, we were requested by the magistrates, to visit a female convict in the prison, who was to be executed in a few days. It was a case of peculiar depravity, she having been found guilty of murdering a little negro girl, an orphan, whom she had enticed into her hut and strangled, with the intention of eating the body. She had already dressed and consumed part of it, and had salted and laid by the remainder for future use, when the crime was discovered. Her chief motive for this horrible deed, seems to have been revenge against the mistress of the poor child; another inducement was a strong desire of animal food, which she had no other means of satisfying. Being an African by birth, and one of the Domakookoo tribe, who eat the flesh of their enemies, this mode of revenge had been familiar to her from childhood. We found her in a state of extreme wretchedness, being in the last stage of the Lazarus sickness, her feet covered with ulcers, which had already destroyed several of her toes. At first she was very hardened, and though she did not deny the atrocity, she excused it, laying the blame in part on an evil destiny, and partly on her mistress, who would not allow her as much meat as she wished. "If any man wrong me," she said, and I cannot revenge myself on him personally; if I see a hen that belongs to him, what should hinder me from killing the hen? Whether it were God or the devil who bid me do it, I cannot tell." Finding her so devoid of moral feeling, we had but little hope of being useful to her. Yet, at subsequent visits, the Lord showed us that His Word was not powerless even here; for she began to feel that she had done wrong, "It was the devil," said she, "who tempted me to it; he shut my eyes, that I might not know what I was doing, and then he washed them clean and left me with a laugh; then I saw what I had done and was terrified. I have committed the sin and cannot undo it; for I cannot bring the child to life again; my own life belongs to me no longer." Being reminded that it was God's command—"He who sheds man's blood, by man shall his blood be shed," she acknowledged that her punishment was just, and expressed herself willing to undergo it. We labored to inspire her with confidence in the love of God, who, by the blood of Jesus, offers mercy to all penitent sinners; and not without ef-

fect, for she earnestly prayed to Him for the pardon of her sins, and the salvation of her soul. She admitted that sin could not be expiated by temporal punishments, but merited the pains of hell. One day she said—"I dreamed last night that I saw hell open before me, and I was thrown in; then I felt how fire burns." It comforted her to hear that there was a Saviour who received lost sinners; and when reconciliation through His blood was mentioned, she said—"He must cleanse me; I cannot even wash my own back, much less my heart." She ascribed it to the goodness of God, that she had been brought to town, and had an opportunity of hearing His Word in prison. "On the plantation," she said, "the negroes were so enraged against me, that the very children would have killed me, had I not been forcibly taken from them." The day before her execution, when we once more read to her out of the Bible, she had a violent conflict, which lasted several hours; a fever, which had come on in the night, had so affected both body and mind, that she could neither hear us nor speak to us, but groaned incessantly. The Divine, the human, and the Satanic influences seemed to be struggling within her. Yet the Lord helped her in this extremity; in the afternoon she expressed herself sensibly and feelingly on Divine things, so that, notwithstanding the many deficiencies which still marked her spiritual character, we felt justified in admitting her to the ordinance of baptism. She had a tranquil night, prayed earnestly, and slept some hours. On being carried out to the place of execution, she was much pleased to see a coffin which had been made for her, and placed along with her in the cart. "See how God loves me," she said; "He grants me a house for my body, that the birds may not eat it." Under the gallows, as we addressed her for the last time, she said—"I am looking at my house," and then referred to the pardon extended to the thief on the cross. The following day, Brother Passavant preached on the words of St. Paul—"I am not ashamed of the Gospel of Christ," &c.

Having printed a tract in Negro-English, as a reward for diligence at school, there was a numerous attendance of our pupils in the first weeks of *July*, several making their appearance whom we had not seen for a year before.

20*th*. The widower Brother Joachim Ventura, departed at a very advanced age. He was, with one exception, the oldest member of our congregation, having been baptized in 1779, and having known all the Missionaries stationed here for seventy years. His course, however, did not correspond to its early promise, as he had been twice excluded, and had thus forfeited his spiritual privileges for a period of twenty-seven years. His last restoration was in 1818, since which time his demeanor was that of a consistent follower of Jesus.

On Sunday, *August* 13*th*, sixteen adults were received by baptism into the fellowship of Christ's Church.

September 4*th*. Brother Jacobs set out on a visit to the Bush negroes on the Upper Surinam, according to their repeated request.

October. A negro Sister, who had been laid up with gout for

many years, thus expressed her feelings to one of our number who visited her—"I am weary, and should like soon to go home to the Lord. How shall I thank Him for all that He has done for me, and for the sufferings, too, which He sees good to lay upon me! I often feel, indeed, as though I could hold out no longer; but He knows better than I what time is requisite for my sanctification. In my younger days I had the opportunity of attending Divine worship, but neglected it, and only began to care for my soul, when the failure of my faculties no longer allowed me to join in worldly diversion." She was thankful for the words of comfort which were spoken to her, and especially for the enjoyment of the Lord's Supper, which was administered to her.

In *November*, another negro woman was baptized on her deathbed. She was likewise a striking proof of the patience and mercy with which the Good Shepherd follows His wandering sheep. She had experienced a trying reverse of fortune, having lost all her property, but neither in prosperity nor adversity had she manifested the least concern for her soul. On being sent for a few weeks ago, we found her in the most pitiable condition, suffering at once under palsy and dropsy, and evidently approaching the hour of her dissolution. She acknowledged the sinfulness of her past neglect, and turned in penitence and faith to the Redeemer. Previous to her baptism, she sought for reconciliation with another person, with whom she had had a quarrel for years, and this was happily effected in our presence.

On *Christmas-day*, twelve adults were baptized into the death of Jesus. The church was filled to overflowing, and there must have been 3000 persons present. Many of them were free people of colour, whose conduct on these occasions show, that curiosity, rather than devotion, brings them together. In the afternoon, we had a love-feast of 200 school children, who were afterwards examined as to their knowledge of the Scriptures. If but the Holy Spirit vouchsafe His blessing, and make His Word fruitful in their hearts, a richer harvest may be expected amongst the rising generation, than we can look for in the present one.

In the year 1837, there were baptized here 129 adults and 72 children. The negro congregation consisted, at its close, of 1715 baptized adults, 1270 of whom were communicants, 530 children, and 245 candidates for baptism. These, with new people and excluded, made a total of 3480 persons.

J. R. Passavant, H. J. Bleichen, J. H. Jacobs, C. F. Bauch.
W. Treu, M. P. Lund, Chr. Döhrmann.

[From the "Periodical Accounts," &c.]

IV. WEST INDIES.

In the subjoined letters from our Brethren laboring in this extensive field, will be found many an expression of concern at the embarrassed state of our Mission-Fund. The writers are naturally distressed to learn, that the means for the support of the work in which they have the privilege to be engaged, have fallen far short of the opportunities which have successively presented themselves for its extension, and that the Mission-Board have been in consequence compelled to refuse their assent to several proposals for the establishment of new stations. One effect of this embarrassment, and of the resolution to which it has given rise, must, however, be regarded with thankfulness and satisfaction. Our negro congregations having been made more fully acquainted with the necessities of a work carried on for their spiritual benefit, have come forward with very laudable readiness, to do their part toward its maintenance, hereby encouraging the hope, that, in process of time, our West Indian Missions will be less dependent, than they have hitherto been, on the benevolence of the Christian public. Meanwhile, however, the need of prompt and effectual help continues to be as great as ever, and the cause is once more commended to the kind liberality of our brethren and friends. Two circumstances, connected with this interesting subject, call for particular notice in this place. The one, the munificent aid afforded to our Mission in Jamaica, by his Excellency, Sir C. T. Metcalfe, the Governor of that island, who has presented seven donations, each of £50 currency, towards the expense of erecting or enlarging as many different chapels or school-rooms, making altogether a contribution of £350 currency, (or £250 sterling:) the other, the formation of an association in aid of our Missions in the island of Antigua, in which effort of Christian love, our brethren of other denominations took a prominent part. The meeting, at which this auxiliary was formed, was held at St. John's, on the 12th of May last, D. B. Garling, Esq., in the chair, and a very general interest excited on behalf of a Mission, which has existed for the long period of eighty-four years, and been the means of turning many thousands of negroes "from darkness to light, and from the power of Satan unto God." May the Divine blessing be abundantly vouchsafed to all who contribute, whether of their abundance or of their penury, to the maintenance of the important work, committed to the Brethren's Church.

The letters from Jamaica will be found to contain a variety of very pleasing and interesting particulars, relative to the progress of the Mission and schools in that Island.

1. JAMAICA.

EXTRACT OF LETTERS FROM BROTHER J. ZORN.

"*Fairfield, April 15th*, 1840.

"DEAR BROTHER,—Accept my best acknowledgments for your kind letter of the 2d of March, just received with its enclosure. Truly thankful are we, that the Lord raises up such kind Christian friends to assist the Female Refuge! The debt on the building, of nearly £200 currency, is likely by their means to be paid; it has hitherto hung like a millstone round our necks. Should this effort of our valued friends raise something beyond the amount of the debt, we can appropriate it, either to finishing the building, which, though habitable, is still incomplete, or to assist the declining income for current expenses. As the annual subscriptions are now due, and beginning to come in, we trust we shall be preserved from such a crisis as threatened us last year. The funds were so reduced,—in fact, the institution was so much in debt,—that we were obliged to deliberate on sending out to service most of the orphans or fatherless children, though some were not above ten years of age; their habits being, of course, unformed, and their education still imperfect. But the very next week letters reached me, containing information that friends in England had collected a considerable sum for our relief, and others in America had deposited another sum with our Mission-Board! We were thus providentially extricated. The God of the orphan and the fatherless will continue to provide for all our need! There are now twenty-five girls in the institution, about one half of whom are orphans, black, colored, and white. With young people there will be difficulties; but, on the whole, we have great cause to thank God and take courage. We have such decided proofs, in several instances, that the very highest good has been accomplished by the institution, that failures and disappointments do not much move us; our labor is not in vain. Two of the young persons who lately returned from the Mico Institution, and are now assistant-teachers, give such pleasing and decisive evidence of a renewed spiritual nature, that we feel much cheered. In this respect, they are considerably in advance of many of our other teachers. You cannot think, what a difference there is between such as have been religiously educated from their tender years, and such as have long lived in sin! These two young people were admitted to the Lord's table, when in Kingston, at the London Missionary Chapel; and are now desirous of full connection with our church; and they will, probably, ere long, be admitted.

"On recurring to my note-book, I find that I have not yet acknowledged your favors of the 1st and 15th of February, enclosing the appeal of the London Association in behalf of our more than exhausted funds. May it prove very successful! 'The Lord will provide,' if we are faithful in the use of the talent committed to us. Our expenditure is certainly very great at present; but it is only a

transient excess; in a year or so, I trust our buildings will be completed, and then we shall require much less assistance. Remember, that, in the last three years, and in the current year, we have undertaken the building of thirteen school-houses, the erection or enlargement of six chapels, and the building and repairing of six dwellings! These could not be put up for a trifle, with any reference to durability! Those I reckoned do not include Skiddaw and Springfield, the payment for which is still before us. However, we are glad to find, that our congregations come forward to help, according to the best of their ability. Last Sunday, I made a collection at Litiz, (Savanna,) for our new chapel near Isle, and, though it is an infant congregation, the collection and subscriptions amounted, by the exertions of Brother Prince, to £36 sterling.

"At our next Mission-conference, we shall see what is to be done for New Eden chapel. The condition under which permission has been given by our respected Elders for the erection of a new one, are sufficiently onerous—viz. that we must raise the whole sum ourselves, and yet we cannot complain of this, in the embarrassed state of our finances. A larger building is certainly much required; the present small chapel would answer for the school-house.

"In your next application for Government-aid towards the erection of school-houses, please to remember the following, which we propose to build, with the permission of our Mission-Board. The Mission-share we pledge ourselves to raise in the island:—

1. At *Skiddaw*, a very neglected district in the interior—Government £160 sterling, Mission £80—Total £240, for 120 children.
2. At *Springfield*. We have had a school there for some years; it is becoming thickly settled, and the private house is too small.—Government £200 sterling, Mission £100—Total £300 sterling, for 150 children.
3. At *Ballard's Valley*, four miles from Litiz, in the Savanna, a quite neglected district—Government £60, Mission £30—Total £90, for 100 children.

For the latter, we should ask for more; but I fear it will be difficult to raise more than £30 among the inhabitants, and we must, therefore, adapt the quality of the building to our means.

"I have made good use of one copy of the appeal you sent me. His Excellency, the Governor was kind enough to present us with £50 currency for each of our two new chapels, that at *Bethany*, and that now being erected near Isle. In reply to my letter of thanks, he very obligingly stated, that he entertained the greatest respect and veneration for the important labors in which the United Brethren are engaged, and has a high estimation of their value in this island. He was happy in contributing a small sum to the chapels at Bethany and Newfield, and will be ready to subscribe to others of our institutions, if he finds that funds are needed.' I accordingly sent him a copy of the appeal."

"*June 4th*, 1840. Our Missionary work, strictly so called, is gradually assuming the form of settled Christian instruction in

civilized lands ; we have sown the seed, we must now see, that it is nurtured :—the flock has been collected, we must now watch over it, 'taking oversight thereof, not by constraint,' I trust, 'but willingly ; not for filthy lucre, but of a ready mind.' This circumstance, combined with that familiarity with our work, which deprives it of freshness and novelty in our own view, makes it difficult for us, at times, to judge of what will interest you. Let me endeavor to throw together a little recent information.

"Our Governor's great liberality,—munificence it may be called,—I think has not yet been mentioned to you. In addition to the £50 currency he gave to Bethany, and the £50 Newfield, (or Isle,) he most generously sent me a cheque for £250 currency, being £50 each for the *five* places where we are now building—viz. *New Bethlehem*, (enlargement of chapel,) Irwin-Hill, (the same,) purchase of school-house at Skiddaw, erection of school-house at Caledonia in Westmoreland, and for the new chapel in contemplation at New-Eden. He has been equally liberal to all societies, and has, I dare say, spent, as is asserted, the whole of his income as Governor of Jamaica in acts of charity and beneficence. The name of Sir Charles Metcalfe will long be remembered! The vestry of Westmoreland have also very liberally voted Brother Pfeiffer £250 currency, (£150 sterling,) for his intended school-house near Caledonia. This you will rejoice to hear, as a testimony that our dear Brother's character and labors are again more correctly estimated.

"With the chapel Isle, we are proceeding with all dispatch,—*i. e.* with all Jamaica dispatch. As to the means 'the Lord will provide.' We shall be obliged to saddle the building with a debt, but the house is 'the Lord's house,' He will pay for it! A very pleasing incident is the assistance our neighbors, the black members of the Rev. Mr. Littlejohn's congregation, have rendered us ; he lately handed me upwards of £13 sterling, which they had deposited with him for this purpose! He is the island curate of that district, and a very zealous servant of Christ. Some members of our respective congregations having lately quarrelled, we sent for them before us both, at Mr. Littlejohn's house, and amicably settled the dispute. The sight of two Christian ministers uniting in love and harmony, has had a very happy effect on the minds and tempers of these people. When there is such 'unity of the spirit in the bond of peace,' we need not heed minor differences."

FROM BROTHER J. ELLIOTT.

"*New-Carmel, May 25th*, 1840.

"Dear Brother,—I had intended to let a few extracts from my diary give you some idea of our church and school-operations at this station, but it appears to me, that I can condense the matter, by letting each appear under its own head, and not mixed up as they necessarily must be in a diary. On my arrival here I found six schools in connection with New-Carmel—viz. Hopeton, the Cruse, Woodlands, Hampstead, New-Hope, and Pondside. The first was supported by the proprietor, H. M. Scott, Esq., and Hampstead, partly at least, by

the owner of that property; the other four by the Ladies' Society. Brother Coleman, coming to New-Hope, relieved New-Carmel of the two schools in that district, and the Pondside school has since merged into that of New-Hope. The great event of August, 1838, has caused changes in the school-department also. Shortly after that period, Mrs. Scott and Mrs. Cooper, resolved on partially giving up their respective schools, not that they felt less interest in training the rising generation in the knowledge of God's holy Word, nor that they had less faith and hope as to the happy results of such training, but because they saw plainly, that the feelings and circumstances of the emancipated negroes, were such as to render such a change expedient. They, therefore, suggested to me the propriety of commencing a school here. I accordingly did so, in the beginning of 1839. The average attendance last year, you already know, as also that every child was expected to pay 3*d.*, sterling, per week, except where several children belonged to one family—in which case all above two (who had to pay 6*d.*, sterling) were admitted free. At this rate, the school more than paid the salary of the master and mistress for the first year. This year I commenced charging each scholar 1½*d.*, sterling, per week, the writers as much more, and there is no bad prospect of this paying also. It must, however, be remembered, that the schoolmaster has the use of a furnished room from the Mission, also a horse occasionally to ride out, besides being fed from the Mission-table. This expense, if taken into account, the proceeds of the school could never cover. A great part of it, however, may be considered to be covered by the work which the children perform, in clearing our pastures, &c., during their daily hour of relaxation from school. In this, as in all our schools, the greater number cannot read. Our principal object, at present, therefore, is, to enable them to read the Scriptures of truth; but though this is our chief aim, we do not altogether omit the elements of other useful knowledge. The Hopeton and Cruse schools are not given up, though less numerously attended than formerly. Mr. M., a gentleman in our vicinity, has a large school, to which many of the more advanced children go, especially some that have been taught to read at the Cruse and Woodlands. Brother W. Hamilton also, at his place in the Big Wood, employs a schoolmaster for the benefit of his own and his neighbors' children. Thus, the children in connection with us have the advantage of seven schools—viz. Hopeton, Cruse, Woodlands, Hampstead, Mr. M.'s, Brother Hamilton's, and New-Carmel, besides our Sunday-school. Since the date of negro emancipation, all the children attending our Sunday-school have had their names in one or other of the above-mentioned daily schools. This has caused us to make some alteration in the arrangement of the former. If I did not believe, that every thing connected with the training of youth would be interesting to you, I would not be so particular in stating every little change, neither would I say any thing of the minor operations, which I am now about to mention. Sister Elliott has a nurse, (a colored girl,) who gives her service for her education, and is getting on pretty well. I have two boys, who give us their service on the same terms.

Every Saturday a few of our brethren attend me, with their Bibles, slates, and copy-books, for a little instruction, and regularly on Sunday mornings I have a select class in my study, consisting of *two* persons—the helper Sister Elizabeth and her blind daughter Cecilia. I only wish the friends of negro education, and especially Mr. Lucas of Bristol, the *friend of the blind*, could have witnessed the joy that beamed in Cecilia's doubly dark face, when she first discovered that, notwithstanding the privation of sight, (before which she had learned to read a little,) she still could manage to read. In concluding this part of my letter, it may be expected, that I should venture a remark concerning the fruits of education among these people. It is now the seed-time, and much fruit cannot be expected; and though a few promising blossoms appear here and there, I must candidly confess, that some unwelcome buds also begin to show themselves. The old untaught negroes complain, that those who *know de book* look down upon them, and however young or inexperienced they may be, will take no counsel or advice at their hand. There is, perhaps, too much truth in this, for it rests not on negro authority alone, that 'a little learning is a dangerous thing." Be it so, that we have just given them enough to make them proud and conceited, let us not stop here, leaving them worse than we found them, but go on instructing them, till they see how little they know, and become humble.

" On my introduction to this congregation, above 2000 souls stood in connection with it, in one class or another; but, at that time, those that belonged to the station now called New-Hope, were reckoned to New-Carmel. When that became a distinct station, 600 or 700 less appeared on our books, but as no week elapses without several names being added to us, we still number little short of 2000. If our duty consisted merely in publicly addressing these people, uniting them in holy matrimony, baptizing their children, attending to sick calls, and burying the dead, you would suppose that one Missionary would have quite enough to do in so large a congregation. But you are well aware, that what I have mentioned, is but a small part of our Missionary labors. We have individual conversation with all the adults connected with us, once in every two months. We are every day liable to hear the real or supposed wrongs they suffer from one another, or from the managers of the estates on which they are located, and are expected to give counsel on the same; and, since the era of freedom, a new duty has devolved on us—viz. the *opening* of cottages which they have erected on the various patches of ground, of which they have become possessed. According to their own account, in former times, this was done by dancing and rioting, but now it is done by reading the Word of God, and by prayer. I have not unfrequently had three or four such services to perform in one day. Connected with this duty, I am often puzzled, when they beg me to give names to their little residences. One brother, a simple soul I verily believe, after a long waiting for a name to his place, came to tell me that he had given it one himself. To the question, what he had called it, his answer was," 'You know, Sir, I had a good deal to endure, on the property which I have left, and now, though I have left the property,

I still expect to have something to bear; therefore, I have called my little spot, *Bear-All.*'

"Every Saturday morning, the candidates for *baptism* or *confirmation* attend for instruction. Of the former we have very few, as, during slavery, they were baptized by wholesale, especially on one property in our vicinity. This, together with the fact, that our Brethren have been laboring here between twenty and thirty years, can account for our now having few adults to baptize. Among those that came for instruction, two or three old watchmen, as soon as they heard of emancipation, emerged from the woods, like bears from their dens, after a long fall of snow, and with nearly as little knowledge of God. Before these old men came, an old female African, called Ellen was attending for instruction; but a mind so obtuse, you can have no conception of. She attended from one fortnight to another, without gaining, as far as I could discern, one single idea. When, however, she saw the rank ignorance of these old men, that they could not answer the most simple question, it gave her courage, and she evidently caught the idea of *showing off* before them. As I was speaking concerning our Saviour's birth, and putting such questions as I thought likely to impress the subject on their mind, I asked, among the rest, what nation Jesus was of; at which Ellen brightened up, and answered, 'Was He not an Eboe?' This answer, wide of the mark as it was, gave me some hope, as it appeared to proceed either from a desire to claim relationship with her Redeemer, she being an Eboe herself, or from some knowledge of His character, as harmless and patient, which also the Eboe is said to be.

"I would say something about the want of accommodation in our church, for so large a congregation, but the state of our Mission-finances shuts my mouth. I trust our people here, following the example of their more enlightened brethren on your side the Atlantic, will continue and increase in good works, that the cause may not even *seem* to suffer from pecuniary embarrassment."

2. ST. KITTS.

FROM BROTHER P. RICKSECKER.

"*Basseterre, May,* 1840.

"Dear Brother,—It gives me pleasure to inform you, that we have, at length, obtained land for a burial-ground, the want of which we had long felt. A piece was offered us to rent, with the promise, that if it was ever sold, we should be secured in the possession. Its situation was convenient for us, and, if we did not take it, it would, probably, have been built upon, and thus lost to us for ever. After mature deliberation, we brought the subject before our people, and they were unanimously of opinion, that we should accept the offer.

"Having enclosed it with a fence, we consecrated the place, by occasion of a funeral, March 25th. At twelve o'clock we met in our chapel, which was crowded, many having to remain outside. After singing the hymn No. 1134, and a short address, I proceeded to inter

the remains of our departed helper Sister Grace, as the first seed in the same, in the hope of a joyful resurrection. At the grave I read 1 *Cor.* xv. 20–58, and Brother Oerter prayed our Burial Litany; after which we returned in the same order. All was conducted with the greatest solemnity, though the procession consisted of about 800 people, walking two and two.

"Our departed helper Sister Grace was baptized by the late Brother Procop, in 1812, and admitted to the Holy Communion in 1817. On the 21st of March, she was working for us in the new burial-ground, and made the remark to several—'Perhaps I shall christen the place.' On the 23d, she called upon us, apparently in good health, and the following evening, the news of her departure was brought to us.

"The Passion-week was also this year a blessed season to many souls, and numerous were the congregations assembled to hear of our suffering and dying Saviour. On Easter-Sunday, the number of people exceeded that of last year. Notwithstanding the concourse of strangers, the procession to and from the burial-ground was very solemn, the whole place (one and a half acre) was surrounded, in double file, and not a whisper was heard during the praying of our Easter-morning Litany. At least 1200 persons were present.

"Here, in St. Kitts, we have no Mico or training-school. The training of our three boys and one girl depends on ourselves, and so far they are promising. The eldest boy and the girl have been received into the congregation. They are useful in the school, and each receives 8*s.* 4*d.* per month: the younger boys are among the ablest monitors. The three boys we have altogether with us; and there has been expended upon them about £20 of the £30 granted by Government.

"I have been frequently ailing, so has our child; but my dear wife has suffered most; yet, considering how many have died here lately, and some, as report says, of yellow fever, we have cause for humble gratitude to our Lord, that our share of sickness has been so inconsiderable, and that we have been permitted, without much interruption, to follow our occupations. Nineteen members of our congregation, and 14 baptized children, have departed since January 1st."

FROM BROTHER T. ROEMER.

"*Bethel, June 1st,* 1840.

"Dear Brother,—Before I received your last letter, we had already assisted the teacher in enlarging the school-house at Brotherson, so that the school-room now can contain fifty children. This did not cost us more than about ten dollars, the benches included. The number of scholars has increased to between forty and fifty; but I am sorry to say, the children do not improve as we might expect, particularly if we compare them with our day-scholars here at Bethel. The reason of this appears to be the incompetency of the teacher.

"Our scholars here make good progress, and if the attendance was more regular, we should be quite satisfied with it. In my class of Bible history, I have lost several of my best scholars, who were old enough to enter upon some business; but many of those still at school are well acquainted with portions of Sacred History. The state of my health does not permit me to proceed with the same energy, with which I was able to commence this work, and, for the same reason, I am often forced to omit the schools; but I do the best I can, to keep them in regular order. The knowledge of the Bible which our children acquire, has a very useful influence upon the older members, and they learn from the former much more than they used to know. Our evening meetings, during the week, are, for our small congregation, well attended, and on Sunday the attendance is very good. It is only to be wished, that more fruits of the preaching of the Word might be seen among our people."

3. ANTIGUA.

FROM BROTHER G. W. WESTERBY.

"*Lebanon, May 29th*, 1840.

"Dear Brother,—On Sunday, the 17th, after a sermon preached by Brother Coates, we held our first Missionary meeting at Lebanon. Our kind friends, S. Bourne, Esq., of Fitch's Creek, and Mr. Miller, of the Mico school, were present, and spoke on the occasion. Mr. Bourne, in speaking of the West India Islands, mentioned Trinidad, its want of religious instruction, and the number of people who had gone from Antigua to that island; also our being invited to establish a Mission here, but our not being able, on account of the state of our funds; urging the people to do what they could, in so good a cause as sending the Gospel to the destitute. Hereupon, a chapel-servant got up, and observed, that 'if the Elders at home would send a Missionary to Trinidad, this congregation would do what they could to support their own minister, and likewise a Missionary to Trinidad.' This was seconded by an old helper brother, and many rose from their seats to show their approbation. The subject had not been mentioned to them before. After the meeting, they proved that they were in earnest, by coming to have their names put down as subscribers, and some to double their former subscriptions. The collection made in our chapel, after the sermon, amounted to 12*l.* 16*s.*, currency. We have, at present, about 204 subscribers, and the sum raised within the last six months, amounts to £46 currency."

"*June*, 1840.

"With the Lord's blessing, I trust, that upon the whole, we are still going on well. Since May 16, 1840, this congregation has raised between £40 and £50, currency, towards the support of the Mission. A respectable negro, living near the church, brought me £5 the other day—2*l.* 10*s.* for congregation expences, and 2*l.* 10*s.* for our Missions. He said, he had felt his soul greatly blessed in attending the means of grace, and that he had also been

blessed in temporals; he, therefore, wished to give of his substance to the Lord. If the Lord enabled him, he would do so every year. It was for himself and family. I was the more surprised and gratified by the spirit thus exhibited, as it was only a few weeks before that he had paid his half-year's subscription."

FROM BROTHER EUGENE HARTVIG.

"*St. John's, May 1st*, 1840.

"DEAR BROTHER,—The school-house at Gracehill was commenced February 11th, and it will, I trust, be finished in about a month. Brother Gardin proposed to build it 60 by 30 feet; but, considering all the circumstances, our conference decided upon 50 by 25, and a class-room 20 by 14.

"The old house is pulled down, and the stones have been used for the new building. The value of these materials, and what we have collected, will amount to about one-third of the cost. The whole expense will be about 300*l*. The materials for Cedar-Hall are nearly collected, and the enlargement will soon be taken in hand.

"During the last sessions of our Mission-Conference, we have been engaged in making alterations in the rules of our Friendly Societies, to suit the present wants of the people. Instead of 1*s*., they will now pay 2*s*. subscription a month, and receive double, namely, 4*s*. a week when sick, and 12*s*. for a funeral, of which 8*s*. are paid immediately, and 4*s*. kept for the widow or children."

4. BARBADOES.

FROM BROTHER J. ELLIS.

"*Bridgetown, April 11th*, 1840.

"DEAR BROTHER,—The excess, in our Missionary expenditure, beyond our receipts, is a source of considerable uneasiness to us, and we are endeavoring, in every way we can, to alleviate the embarrassment. Our congregation members at the three stations in this island, have promised to do what they are able, in the way of pecuniary support to our Missionary work. They have not, however, at the present time, the power to contribute largely, owing to the very high price of provisions. Yams are now selling as high as 6 dollars per cwt., salt fish about the same price. Meanwhile their earnings are but small. A field-laborer. on most plantations, receives only one dollar (4*s*.) per week—*i. e.* for five days' labor, in addition to which he has a small house, and, perhaps, a patch of land, rent free. Without such perquisites, a laborer receives about a quarter dollar—*i. e.* 1*s*. 0½*d*., sterling, per day. When it is taken into account, that many have infirm parents or relatives to maintain, besides, perhaps, a family of children, it is evident, that but little can be reserved for extraordinary expenses, much less, no doubt, than the laborer would be disposed to give had he it in his power.

"But we regret that our funds are so completely exhausted, especially on account of our being thereby unable to meet the favorable opening at Clifton-Hill, for the formation of another settlement. We have every encouragement from the people, who flock to hear the Word of God, and to inquire, what they shall do to be saved; but the means to erect another standard in this place are wanting. We shall still, however, continue to commend it to the faithful remembrance and prayers of our dear Brethren and Sisters, and friends in Europe; and hope that, ere long, the God whom we serve, and to whom the silver and the gold also belong, will enable us to lengthen our cords, and strengthen our stakes, in that direction.

"Our day-school at Clifton-Hill now numbers about 80 scholars. Brother Humberstone has still the management of it, and for the most part resides there. Our schools in Bridgetown, Mount-Tabor, and Sharon, also continue to be well attended. We are much indebted to our kind friend, who supplied us with several copies of Howard's Lessons: our schools have been much benefited thereby, and we should feel obliged by your conveying our best thanks to the liberal donor, for his acceptable and very valuable present. The Bridgetown congregation wish me also to convey to Brother Badham, of Bristol, a tribute of thanks, for the valuable bell which he sent out for our chapel, towards the expenses of which several of our Brethren and Sisters in Bristol also contributed, and they are also requested to accept our grateful acknowledgments."

5. TOBAGO.

FROM BROTHER J. MORRISH.

"*Montgomery, April 20th,* 1840.

"Dear Brother,—The account you give, in your last letter, of the exhausted state of our Mission-fund distressed us, particularly as we have such a difficult and expensive work in hand at Indian-Walk, with unavoidable repairs at Montgomery. Sincerely do I hope, and earnestly pray, that the Lord will incline the hearts of our Christian friends and brethren, to give of their substance to carry on the work of the Lord. Let us not be faithless. He who has helped us in times past, will help again; only we must see to it, that we do not let the work be hindered through our unbelief.

"You will be sorry to learn, that my dear wife has again been very ill. She was only able yesterday to leave her bed, to which she had been confined for some time by debility, which has been rendered more distressing, by the trial of parting with our two dear boys, William and John Francis, who sail in the Charles, under the care of Captain Dallin. With them I forward our Diary to the close of 1839, with the returns of the congregation and schools. Some time since I sent you a copy of our New Marriage Act, which I trust you received, also a newspaper containing the Lieutenant-Governor's sentiments regarding Montgomery school. He was pleased to ex-

press himself surprised and gratified, and promised us all the assistance in his power.

"The meetings at church, during last week, have been numerously attended, and Brother Heath has held a meeting on some distant estates every evening. On Good-Friday and Easter-Sunday, not only was our large church crowded, but we were obliged to keep meetings for the overflowing numbers in the school-room. Long before day-break on Sabbath morning, the church was full, and from it we went in procession to the burial-ground. On this occasion, a new burial-place was set apart for the members of this congregation. After reading the Litany, all returned to the church in the same manner. At the close of the meeting, every man, woman, and child received a hand-bill, published by the Religious Tract Society. We trust the blessing of the Lord accompanied the services of the Passion-season, which were very well attended.

"On Saturday last, we had the pleasure to welcome Brother and Sister Titterington, after a safe passage of seven days direct from Antigua. We are truly thankful that they have, at length, come to our assistance. Their help is much needed here at this time. I have not yet received the deed for Indian-Walk. The work there proceeds slowly."

FROM SISTER MORRISH.

"*Montgomery, April 9th,* 1849.

"Dear Brother,—After having kept our dear boys as long as we could, we are now about to send them to school, and feel the trial of parting with them most painful. May Israel's Shepherd bless them; and when far removed from their parents' watchful eye, guide them through the slippery paths of youth, favor them to glorify Him on earth, and then transplant them into His everlasting kingdom! Our wish for them is, that they may become Ministers or Missionaries in the Brethren's Church, and if our dear Saviour will fit and incline them for this blessed service, we shall greatly rejoice.

"I wrote to you in February; but my letter, from the non-arrival of the mail boat, lay three weeks in the Post-Office here. In it, I omitted to mention a box of rewards kindly sent us by our friend Mrs. H., which you will be so good to notice as you think best. Besides many other articles, it contained as much print as made 60 bags, one for each girl in my four sewing-classes. The three upper classes were also provided with an apron a-piece. The name of each girl is marked on her bag and apron, which trains them to habits of order, and causes them to keep their work clean."

[From the "Periodical Accounts," &c.]

V. Memoir of Brother Abr. Ehrenfried Richter, including some account of his attempts to preach the gospel among the gypsies in Germany and the christian slaves in algiers, in which city he departed this life on the 18th july, 1740.

Abraham Ehrenfried Richter,—as appears from a brief memoir of his early life, written by himself in thy year 1733,—was born at Stralsund, in Swedish (now Prussian) Pomerania, in May, 1688. After spending some time in Hamburgh, in order to learn the principles and practices of trade, he returned to his native city, where he engaged in commercial pursuits with industry and intelligence, and for a number of years, with a large measure of success. Count Zinzendorf, in a letter to the Dutch Consul Paravicini, at Algiers, describes him as a man greatly attached to his Sovereign Charles XII., whose fortunes exercised a powerful influence upon his own. The death of Charles, in 1718, which deranged the affairs of Sweden, seemed the prelude to the decline of his own prosperity. One loss followed the other in quick succession, till, at length, but a small portion of his once considerable property remained to him. By these reverses, his thoughts and affections were in some measure weaned from earthly things; and, in 1731, the loss of his beautiful and virtuous wife, a Baroness de Gans, with whom he had lived twelve years in much domestic happiness, tended still further to give them a better and higher direction. Previous to this mournful but important epoch in his life, he had been awakened to a sense of his need of conversion by the discourses of Dr. Sibeth, a zealous Lutheran clergyman, at Stralsund, and had been led to a more diligent perusal of the Holy Scriptures, and to greater faithfulness and earnestness in prayer. The intercourse which he had shortly after with some members of the Brethren's Church, proved likewise of much spiritual benefit to him, though the uneasiness of his mind still continued, and, conspiring with the pressure of spirit, occasioned by his financial embarrassments, brought him at one time to the very verge of despair. The Lord, however, interposed in his behalf, and saved him from this abyss. His faith was strengthened, and he was enabled to believe, that the trials and temptations to which he was still exposed, would issue in a state of assurance and peace. To this happy state he attained in the year 1734, and by means sufficiently remarkable, to merit some detail in a record of his spiritual experience.

It was in the commencement of that year, that his anxiety for the Christian education of his two youngest sons, of the ages of seven and four years, led him to think of sending them to the orphan-house at Halle. Spangenberg, who had already quitted the university at that place, and joined the Brethren's congregation at Herrnhut, being made acquainted with Richter's intention, dissuaded him from it, and advised him preferably to apply to the Brethren for a tutor

for his sons. He followed this counsel, notwithstanding the counter-protestations of Drs. Langemack, and Sibeth; whereupon Count Zinzendorf, in a letter, dated the 8th of February, recommended to him a friend of his, rather above the age of thirty years, who had studied at Wittenberg, was of a sedate and peaceable character, and not altogether without talent. The individual to whom the Count alluded was none other than himself; and it was at the suggestion of Spangenberg, that he formed the resolution of taking a step, which, as soon as it came to be known, created a feeling of surprise throughout the whole of Germany, affecting the minds of some men with admiration,—of a far greater number, with pity or displeasure. For some time past, it had been his desire and determination, to dedicate himself to the work of the ministry, and for this purpose to take orders in the Lutheran church. Difficulties almost insuperable appeared, however, to stand in the way of the execution of this design. Since the days of Luther's contemporary, Prince George of Anhalt, there was no recorded instance, of a noblemen of high rank assuming the office, and exercising the functions of a minister in the Protestant churches of Germany. The only expedient, by which the Count could hope to meet the prejudices generally existing on this head, at the same time that he satisfied the requirements of the Lutheran church, appeared to be, his exercising for a season the functions of a private tutor, under a name which concealed his real rank. Hence the proposal which he made to Richter, to undertake the instruction of his children, and his assumption of the name Lewis Von Freydek,* as soon as his offer was accepted, and he had set out on his journey from Herrnhut to Stralsund.

Richter was highly delighted with the stranger, who, on the 29th of March, became in this manner a member of his family, and by receiving whom, as the sequel proved, he was "entertaining an angel unawares." Still greater was his joy when he heard from the Count the particulars of the constitution and practice of the congregation at Herrnhut, whereby his doubts as to the existence of a really apostolical church were entirely dissipated. The Count, on his part, made himself quite at home in the family of the worthy and simple-minded man, and attended faithfully to the instruction of the children committed to his care,—the two little boys, already mentioned, and their sister at the age of ten years, Meanwhile, however, he did not lose sight of the ultimate object of his abode in Stralsund. With the superintendent, Dr. Langemack, and Dr. Sibeth, he had several interviews, in the course of which he disclosed to them his name and character, though under the seal of present secrecy, and subjected himself to the most extended and rigorous examination of his theological opinions and his religious experience. The result proved so entirely to the satisfaction of the two examining divines, that they gave him the most honorable testimonials of orthodoxy and ability, and admitted him to preach in the

* This was not a feigned name, but one of the inferior titles of the Zinzendorf family.

churches under their ecclesiastical jurisdiction. His first sermon, which was delivered on the 11th of April, made a deep impression on the numerous auditory to whom it was addressed, and those which followed were equally powerful and instructive. Previous to his examination, he had made himself known to his worthy host, Mr. Richter, whose astonishment was extreme. "The good man," writes the Count to his lady, "almost fainted away when I revealed to him my secret. He seemed ready to embrace my feet for joy, and I had some difficulty in restoring his mental composure.*" Having attained the principal object of his visit to Stralsund, and forwarded two Moravian Brethren on their journey to Lapland, as Missionaries, the Count returned to Herrnhut on the 8th of April. Thither he was soon followed by Richter, who had learnt to regard him as a spiritual father, and who was now fully determined to forsake the world, and to cast in his lot with the people of God. Having wound up his business, and satisfied all his creditors, he set out for Stralsund, taking with him his children, a wagon filled with goods of various kinds, and about a thousand dollars. On his arrival at Herrnhut, on the 14th of June, he purchased the house now known as the Voigts-hof, finished it, and entered on the occupation of it with his family. The closer fellowship with the congregation which he enjoyed, during the progress of the two following years, tended to the confirmation of his faith, and his growth in the knowledge of himself and of his Saviour; and, by personal intercourse with Missionaries, and the communication of accounts relative to the spread of the Gospel throughout the world, an ardent desire was enkindled in his heart, to bear his part in these arduous yet glorious enterprises. In a letter to Count Zinzendorf, dated April, 1735, he expresses a hope, "that the Lord may yet choose him to be a soldier;" and in a subsequent letter of January, 1736, he complains of the inactive life which he was leading, and offers himself for service "among the Huguenots or Hottentots." His tender not being accepted as promptly as he had anticipated, he travelled to London in the early part of the year 1738. On his way thither, he visited Amsterdam, where he made the acquaintance of Captain Schryver, (afterwards an admiral in the Dutch navy,) from whom he first heard of the wretched condition of the Christian slaves in Algiers, and of the desire of that worthy man, that the comforts of the Gospel should be imparted to them for its alleviation. During his short sojourn in London, he found employment for his active spirit among the German artisans, for whose spiritual profit he zealously exerted himself, in concert with Schulius, the well-known associate of Peter Böhler. He seems, however, to have been of too original a

* It will be borne in mind, that, at the date of this occurrence, Count Zinzendorf was already well known throughout Germany, as a man of extraordinary genius and acquirements;—the patron of the renewed church of the Brethren and of her earliest Missions,—the author of a volume of very original poems, and of various theological works,—and a nobleman high in favor at the Court of Denmark.

character and too restless a disposition, to labor long with others in the same yoke; and to this defect is to be mainly attributed his return to Herrnhut before the lapse of many months. This unauthorized procedure drew upon him the displeasure of his Brethren, and especially of Leonard Dober, who, at that period, held the office of General Elder of the Brethren's Unity; and, in a letter which he addressed to the congregation at Herrnhut from Herrnhaag, dated June 28, 1739, he candidly admits that he had been to blame.*

His second abode at Herrnhut was not of long duration. Deputations to the eastern churches were already spoken of, and Richter had been actually proposed for Missionary service in Abyssinia. Without, however, waiting for a regular call, he disposed of his house and effects, and, in the Spring of 1739, set out for Marienborn,† in Wetteravia, with the intention of proceeding to the Levant; acting, in this instance also, against the advice, though not without the permission of Leonard Dober. "His determination," observes Count Zinzendorf, "was taken, to lead for the future the life of a pilgrim, and to go in quest of the sheep that were wandering from the fold of the Good Shepherd. To every thing connected with outward appearance, he was utterly indifferent: to be compelled to pledge his coat, perhaps, twice, in the course of a journey, gave him no concern—the first that he could afterwards lay hold of was good enough for him, and if it were the cast-away garment of a gypsey—the shabbier it was, the better it seemed to please him." It was on his pilgrimage from Herrnhut to Marienborn, the whole of which he performed on foot, that his attention was first drawn to the condition of the gipsey race. In the neighborhood of Fulda, he met with a number of these poor people, to whom he preached the Gospel with much earnestness and simplicity. The acceptance he met with on this occasion encouraged him, and he wrote to the Count, on the 18th of September, from Marienborn, "I must hasten to return to my little colony of gypsies, and see if some of them cannot be gained for the Lamb of God, and for His church on earth. I hope to find out several other bands of them in this district, and preach to them. The authorities appear to tolerate them." In the early part of October, he passed a night with a company of these poor outcasts, whom he met with on his way from Marienborn to Frankfort. With this effort he closed his labors among the gyp-

* Count Zinzendorf, in his letter to the Consul Paravicini, already quoted, alludes to another and very natural infirmity to which Richter was subject. "I have never," he writes, "met with an individual more sincerely zealous for the salvation of souls; but all men have their faults, and I have observed this in him, that the inclination to meddle with matters of commerce sometimes gets the better of him, and interrupts for a moment his hallowed labors. I shall, therefore, be agreeably surprised, if he altogether withstands the temptation of attemping to render your trade with Algiers more flourishing than it has been hitherto."

† A mansion, which Count Zinzendorf had engaged for the use of his household and fellow-servants, and to which a small congregation was attached. It is situated about twenty miles from Frankfort on the Maine, and not far from Herrnhaag.

sies, which, though short and interrupted, were nevertheless accompanied with the Divine blessing. Among the individuals who derived spiritual benefit from his testimony, was a family of the name of Weiss, the members of which were truly converted, and afterwards joined the congregation at Herrnhaag.

It was at this interesting epoch of his life, that he received and accepted a proposal to undertake a Mission to Algiers. The object of this Mission, and the circumstances which led to its establishment, cannot be better stated than in the words of Count Zinzendorf, who writes as follows to the Consul Paravicini:—"The ancient Church of the Moravian Brethren has long been wont to direct its attention to distant countries, especially such as have been neglected, by reason of the spiritual barrenness of the soil, and the difficulties connected with its cultivation, with a view to the casting in of the precious seed of the Gospel. For several years past, England, Holland, and Denmark have generously afforded us the needful facilities for the accomplishment of this purpose; and in the same spirit of benevolence, Captain Schryver, one of the most estimable friends of our church, lately besought us to take into favourable consideration the lamentable state of the Christian slaves at Algiers. As soon as Mr. Richter heard of this application, he requested leave to undertake the commission to which it referred. And since there can be no reasonable objection to an individual speaking of God to persons professing the Christian faith, in countries the most barbarous and superstitious, especially where no question of rites or ceremonies is likely to be involved, we have thought it expedient to comply with his request, and to send him to Algiers with as little observation as possible, furnishing him simply with a letter of introduction to yourself. We shall therefore, esteem it a real favour, if you will have the goodness to confer freely with Mr. Richter on the object of his mission, and to afford him the benefit of your counsel and direction, in the novel and probably difficult circumstances in which he may find himself placed. We have no other end in view, than to lead the poor captives to think of their Creator and Redeemer, and to make experience of His love and grace, that, while their bodies are loaded with fetters, their souls, the purchase of his precious blood, may no longer be debased by habits of sensual indulgence, and their minds beclouded by the grossest ignorance, but that they may be induced to seek after that salvation which can alone comfort and support them in the midst of their wretchedness."

On the 5th of October, 1739, Richter set out for Algiers, accompanied by the blessing and prayers of the congregation. From Marienborn he proceeded to Amsterdam, and thence by way of Brusselles and Lyons to Marseilles, where he arrived on the 29th of Nov. At every one of these towns, he found opportunities of calling sinners to repentance, and proclaiming the grace of God in Christ Jesus, and during his detention of more than a month at Marseilles, he devoted himself with great zeal and faithfulness to the instruction and encouragement of the persecuted Huguenots. As they were prohibited, under the severest penalties, from assembling together, either for pub-

lic or private worship, all that Richter could do, was to visit them in their dwellings, and even this office of Christian charity could not be performed without personal risk. To many, his visits were productive of comfort and edification.

On the 2d of January, 1740, he embarked for Algiers, where he landed on the 11th of February. Through the kind offices of the Dutch Consul Paravicini, to whom he had been warmly recommended by Captain Schryver, of Amsterdam, he immediately obtained a lodging in the suburbs of the city, receiving, at the same time, full permission to preach to the poor captives. For five months he continued to labor among them with exemplary diligence and faithfulness, cheerfully encountering difficulties, and enduring privations of every kind. The plague having, meanwhile, broken out in the city, and the mortality being great among the slave population, he exchanged his comparatively healthful dwelling for one within the walls in order that he might have easier and more frequent access to the objects of his benevolent attention. Besides preaching to them publicly every Friday, he visited them daily in the bagnios, or barracks, and was always ready to attend to the summons of the sick and the dying. The following official letter from the Consul Paravicini to Captain Schryver, dated the 17th of August, contains all the particulars that are known relative to the illness and departure of this worthy servant of God.

"Your Excellency has doubtless been already informed, that the plague was introduced into this city by a French vessel, which arrived from Alexandria on the 17th of May. No preventive or sanatory measures whatever having been adopted by the Government, the disease continued smouldering for some time, but since the 13th of June, it has made such progress, that, up to this date, not fewer than 30,000 persons have been carried off by it. Such, I regret to say, has been the fate of all the priests (paters) attached to the hospital, of two French ministers, and likewise of Mr. Abraham Ehrenfried Richter. The last-mentioned gentleman was attacked on the 16th of July by a violent fever, accompanied by severe headache, and subsequently, on the evening of the 17th, two small boils showed themselves under his arm. Shortly before the latter event, Mr. R. wrote to me that he was subject to similar attacks of fever, and that nothing of the plague was connected with the disease, which afforded me some comfort.* But receiving, the following morning, the unfavorable intelligence to which I have already adverted, I recommended to him a French renegade surgeon, who had resided at Marseilles at the time when the plague prevailed there. He wrote to me in reply, that he found himself tolerably well, but that, in case he should grow worse, he would apply to the renegade above mentioned. In the evening, he said to the besquieri who

* In one of his voyages, performed in 1710, while a merchant at Stralsund, he believed that he had caught the plague; but the boil which was considered as symptomatic of the disorder, disappearing in the course of a few days, he was led to conclude, that he was less liable than others to danger from it.

attended him that he was no worse. But the same night, the poison probably found its way to the heart, for the next morning he was found a corpse.

"This was notified to me at six o'clock, not without causing me great alarm and sorrow. I have cared for his interment, as well as the circumstances of the time permitted, his remains being deposited not far from those of the Reverend Mr. Gemp Zaal, and I have had the grave walled in above. I am extremely concerned to have to communicate this mournful intelligence; and I offer your Excellency my condolence with the greater sincerity, since Mr. Richter's great affection towards your Excellency, as well as his virtuous life and conversation, and his amiable demeanor, inspired me with a particular regard for him. On the day Mr. Richter went to reside in the city, he gave me a letter for Mr. Lelang, and a bill on him for eighty guilders in payment of thirty gilders which he had received from me. This bill I was unwilling to receive, but, as I could not prevail on him to take it back, it has remained ever since in my custody.

"Since the 10th of this month, the mortality has sensibly abated. At the time when the disorder raged most violently, there were days, on each of which 500 persons were carried off by it, but now the number of deaths is already under 200. It is also observed, that many of those who are attacked by it recover, which seems to prove that the virulence of the infection is diminished, and to encourage the hope that this fearful visitation may soon come to an end. This hope may Almighty God vouchsafe to fulfil."

"In the year 1745, the attempt to preach the Gospel to the slaves in Algiers was renewed by Brother Charles Nottbeck, of whose labors for a period of three years, some account may be given in a future number.

VI. MISCELLANEOUS ITEMS.

1. Labrador.—(From the weekly reports of the U. E. C. November 8th, to December 5th, 1840.) The intelligence received by the Harmony from our Esquimaux congregations, was, generally encouraging. Notwithstanding single painful occurrences, a work of grace was manifestly going on in the hearts of our people, and the Missionaries were cheered and encouraged in the prosecution of their labors. The meetings were numerously attended, and a present of the New-Testament, which is now entirely translated into the Esquimaux language, and for the printing of which, we are indebted to the British and Foreign Bible Society, was highly valued by the Esquimaux. The children loved to go to school, and the examination held at the close of the winter, afforded many pleasing proofs of their diligence. At Nain, the Brethren were enabled to put up a new addition to the church, and in the course of the sum-

mer the exterior was completed. Their trade with the Southlanders, who have settled in the vicinity of the latter congregation, continued to be prejudicial to its internal course, yet several of those who had formerly been led astray, returned. The inhabitants of Hopedale were more cautious in their intercourse with the Southlanders, and the Missionaries there had the happiness not only to re-admit all the excluded except two individuals, but also to see 18 persons return, like wandering sheep, with the resolution to reform. Some of these had taken pains during their abode in the south, to teach their countrymen to read; the latter on their visits at Hopedale, also listened attentively in the meetings, and asked for New-Testaments, with which the Brethren cheerfully supplied them; they also visited the nearer of them, in order to invite them to come to the Saviour. The European traders themselves, residing among them, seemed anxious that these Esquimaux might be instructed in Christianity. In Okkak, two adults were baptized, January 6th. In Hebron, the heathen visiters from the north showed themselves less hardened than in former years. The want, prevailing among them, induced them to visit this congregation, and two families, consisting of 10 persons, remained there altogether, with the design to be converted. Five adults were baptized. The Brethren Kruth and Vollbrecht, with the native Brother Renatus, in February, visited at Säglek, in order to invite the heathen there to the Saviour. They held a meeting there on a calm but very cold day in the open air, which was attended by many attentive hearers.

2. West Indies.—*St. Kitts.* At Basseterre, the corner-stone of a new church was laid on the 16th of September. His Excellency the Governor, was present at the solemnity.—*Barbadoes.* In Sharon, Brother H. Jürgen Kiergaard was ordained on the 21st of July, a deacon of the United Brethren's Church, by Bishop Brother John Ellis. The single Brother Lars Kieldsen, of Christiansfeld in Denmark, has received a call to the service of the Mission on this island..—*Danish Islands*—A visitation of the Mission in these islands having been determined on, Brother J. C. Breutel, a member of the Mission-department in the Elders' Conference of the Unity, was commissioned to undertake it, and sailed for St. Thomas, in October, accompanied by Brother C. W. Häuser, who has been called to the office of Superintendent of this important Mission, void by the resignation of Brother W. Sybrecht. Stress of weather obliged the vessel in which they had embarked to put in at the Isle of Wight, on the coast of England, whence they were about to set sail again on the 19th of November.

Several new Missionaries from our American congregations are also at present actively engaged in this field of labor, viz. Brother Christian Lichtenthaeler, of Litiz, on St. Kitts, and Brother William Warner, of the Theological Seminary at Bethlehem, Pa., on St. Cruse.

North America.—A letter from Br. Chr. Miksch at Westfield, west of Missouri, states, that since the date of his last, June 10th, two adults and several children had died. With this exception, the

Missionaries and the Indian congregation had enjoyed good health. The house built for Brother Miksch had been so far completed that they were enabled to move into it in the first week of September. Their former dwelling was converted into a school-house, and the school which had been held until then in the church, was on the 21st of September opened in this new place. An examination of the scholars, held a few days after, was attended by the Agent for Indian Affairs in those parts, as it belongs to his official duties to see that suitable instruction is imparted to the Indian children. He expressed his satisfaction with the improvement made by many of the children in reading, writing, and arithmetic, and as this showed the benefit of a regular attendance at school, he admonished the parents to see that their children did not neglect this opportunity of acquiring useful knowledge. The blessed celebration of their congregation festival, September 16th, on which day two persons were re-admitted and one received into the church, and the Lord's Supper administered, at which the Saviour's presence was specially felt, served to cheer the Missionaries amidst the grief occasioned them by the improper conduct of a number of their young people.

A letter dated January 7th, of the present year, has been received from Christian Miksch, at Westfield, west of Missouri. They had had the happiness to receive a box of the "Scripture Narratives," translated by Brother Luckenbach into the Delaware language, and printed for our Missions at the expense of the American Tract Society, and had commenced immediately to read them in public. The school was attended by above thirty children. The celebration of Christmas, New Year, and Epiphany, had been blessed, and had been attended by heathen visiters. At the close of the year the Indian congregation consisted of 33 communicants, 40 baptized adults and received, 40 baptized children, 17 unbaptized children, 20 suspended and new people, total 150 souls.

Brother Lewis Kampmann, teacher at Nazareth Hall, Pa., having received an appointment to the service of our Indian Missions, repaired in the autumn of last year to Fairfield, U. C., where he has entered upon the study of the Delaware Indian language.

From New Fairfield, Brother Luckenbach writes under date of January 20th, that Br. and Sr. Bachman had been rather ailing, but were again better. At that station, the celebration of Christmas, New Year, and Epiphany, had been blessed. On Epiphany, a youth and a young married woman were baptized, and 4 individuals received into the congregation. On these festival days they had a considerable number of visiters, and among them were some Monseys from the Grand River. Among the latter was one of their chiefs, who made an address in reply to an invitation given them some years ago by our Indians, to be converted to Christianity, and to remove to New Fairfield, in which he signified his willingness to do so. Hence the expectation is entertained, that they may, possi-

bly, in the spring of the year, have an accession of Monsey families from that vicinity, where, in 1830, Brother Luckenbach had made a visit. The number of inhabitants in New Fairfield, at the close of the year 1840, was 141, being an increase of 17 persons. The Missionaries express their pleasure on account of the fact, that with regard to the abuse of spirituous liquors, excesses are far less frequent than formerly. Provisions were uncommonly cheap. Our Indians had also received their presents from the royal magazine, which had been withheld for two years.

Of our Cherokee Mission west of Arkansas, we have only the following item to communicate, derived from a letter of Brother W. H. Van Vleck, in Salem. At the last visit paid by Brother Miles Vogler at the Barren Fork, a blessed communion was celebrated with 20 communicants, at which 4 guests were present, and 2 young people, children of Cherokee members, were spectators as candidates.

Since the above was in type, the Editor received verbal information, derived from private letters from our Missionaries among the Cherokees, that their prospects were brightening at Beattie's Prairie, and that they feel quite enconraged and streugthened by it. A subscription was opened for the purpose of defraying the expenses of the erection of a new school-house, by which means three hundred dollars were raised. The proposal was made to Sister Vogler, to furnish her with a house-keeper, in order that she might be relieved from the burden of her domestic duties of the household, and be able to take upon herself the charge of a female school. There appeared to be quite a stir and a good tone of feeling among the inhabitants of that vicinity, which appeared to the Missionaries to augur well for the future prospects of the Mission in general.

A letter from Brother Ricksecker, in Basseterre, in St. Kitts, dated October 12th, mentions that himself and family, as also Brother Lichlenthaeler had been ill with the bilious fever, but were all convalescent. On the 7th of October, it pleased the Lord to call away by means of the same disease, the married Sister Eliza Roemer, m. n. Broadbent, wife of Brother Theodore Roemer, in the 31st year of her age. Letters from Barbadoes, mention that all the Missionaries were well.

Dedication of a New Church.—The 7th and 8th of February, were the days appointed for the solemn dedication of the new place of worship, erected at Nazareth, Pennsylvania. The weather being favorable and sleighing good, it was attended by an extraordinary concourse of neighbors and friends, many members of neighboring congregations, the members of the P. H. C. from Bethlehem and Litiz, and several ministers of the Lutheran and Reformed Churches The latter took part in the performance of the services. On Sunday the 7th, at 10 A. M., the solemn dedication of the new church

took place. Discourses in the German and English languages were thereupon held, A. M., P. M., and in the evening. Monday, the 8th, there was German preaching in the morning, and English in the evening. In the afternoon, there was a general love-feast, at which a Psalm of Thanksgiving, written and printed for the occasion, was sung. The order, decorum, and devoutness of the multitude thronging the beautiful church, the fervor of the prayers, the suitable and impressive contents of the discourses, the very beautiful music accompanying the singing, but above all, the sensible and heart-elevating presence of the Head of the Church, rendered this a truly joyful and profitable solemnity, which will not soon be forgotten.

OBITUARY.

The following obituary notice, is a condensed extract of a communication by a friend of the deceased; which the want of room prevents us from inserting entire.

Died, at Stuyvesant, Columbia county, N. Y., on the 10th of January, 1841, in the 85th year of his age, Robert Gosman, Esq., a native of Scotland. He became a citizen of America before the Revolution, and was long an inhabitant of the city of New-York, and a lay Elder of the Associate Reformed Church. Blessed with the bounties of Divine Providence, "his liberal soul devised liberal things." He was the friend of the widow and the orphan, and contributed largely to the promotion of the cause of the Redeemer in the world. He was warmly attached to the Church of the United Brethren, and did not fail to aid her benevolent exertions for the conversion of the Heathen.

On the 13th of December, 1840, it pleased the Lord to call to himself, our Brother Frederic Lewis Koelbing, a Bishop of the Brethren's Church, and presiding member of the Elders' Conference of the Unity, in consequence of a rheumatic catarrhal fever, in the 67th year of his age.

ERRATUM.

☞ In the list of donations, page 245; the 20th line from below, for Mrs .Ag. Bininger, read Mrs. Ag. Clark.

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